A GRAMMAR

OF THE

SANSKRĬTA LANGUAGE

BY

CHARLES WILKINS, LL.D. F.R.S.

अयुतं यदिह प्रोक्तं प्रमादेन भ्रमेन वा
यद्वा मया दयावन्तः सन्त संशोधयन्तु तत् ॥

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GRAMMAR

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SANSKRÍTA LANGUAGE.

PREFACE.

It would be highly gratifying were it in my power to preface this *Work* with an appropriate dissertation upon whatever relates to the wonderful language which is the subject of it; for nothing could be more interesting than to trace its history into ages past, till we arrived at its probable source, and thence through all the different channels by which it has spread its influence, whether by the gradual introduction of civilization, with religion, science, and the arts, or by the effect of conquest, over every country of the East, from the Indus to the borders of China, including the islands of the neighbouring seas; from *Tibet* and the snowy mountains of the north, to the most southern promontory of India. But as this country contains very few documents from whence to draw the materials for such an undertaking, and as I cannot supply the defect from my own researches while on the spot, I shall here confine myself to a few cursory observations within the limits of my own acquirement.

"My fellow-labourers in the same field, who, by their superior knowledge of other learned languages, may be supposed far better qualified than myself to appreciate the merits of the *Sanskrit*, have

left me no other duty on this head than that of quoting their remarks.

Mr. Halhed, the translator of the Gentu Code (the first English-man, I believe, who attempted to acquire a grammatical knowledge of it, and but for whose example I myself, perhaps, might have shrunk from the task,) in his preface to that work pronounces it to be very copious and nervous, the style of the best authors wonderfully concise, and that it far exceeds the Greek and Arabick in the regularity of its etymology. The same author, in the preface to his Grammar of the Bengal Language, which was published in 1778, two years subsequently to the Gentu Laws, has the following passage:—"The "grand source of Indian literature, the parent of almost every "dialect from the Persian Gulph to the China Seas, is the *Sanskrit*; "a language of the most venerable and unfathomable antiquity; "which, although at present shut up in the libraries of Brahmins, and "appropriated solely to the records of their religion, appears to have "been current over most of the Oriental world; and traces of its "original extent may still be discovered in almost every district of "Asia. I have been astonished to find the similitude of Sanskrit "words with those of Latin and Greek; and these not in technical "and metaphorical terms, which the mutation of refined arts and "improved manners might have occasionally introduced; but in the "main ground-work of language, in monosyllables, in the names of "numbers, and the appellations of such things as would be first dis-"criminated on the immediate dawn of civilization."

In corroboration of these opinions, the late Sir William Jones, the oracle of Oriental learning, in one of his admirable discourses re-

corded in the Asiatic Researches of the Society instituted by him in Calcutta, has pronounced that—"The Sanscrit language, whatever "be its antiquity, is of a wonderful structure; more perfect than "the Greek, more copious than the Latin, and more exquisitely "refined than either."

The profound and critical knowledge of H. T. Colebrooke, Esq. in this language (whose dissertations on various subjects connected with it adorn the pages of the Asiatic Researches, and who himself has published part of a grammar of it) renders him above all others competent to pronounce with confidence a judgment on its merits. In the seventh volume of those Researches, he has given a most admirable essay "on the Sanscrit and Pracrit languages," which every one who would acquire accurate information should study; wherein he declares the former to be—"a most polished tongue, "which was gradually refined, until it became fixed in the classical "writings of many elegant poets, most of whom are supposed to "have flourished in the century preceding the Christian æra. It is "cultivated by learned Hindus throughout India, as the language of "science and literature, and as the repository of their law, civil and "religious."

Having, upon such respectable authorities, shown that the *Sanscrit* is highly worthy of the attention of the philologer, to whom the mere structure and affinity of languages is of the utmost interest, I shall proceed to point out to the learned of a different description, who esteem a foreign idiom in proportion only to its subserving, to the knowledge it may be the means of his acquiring, or the elegant sources of amusement it may contain, that in the existing literature

of BHARATA-VARSHA (India) they will find an ample reward for the labour of its acquisition. The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste, will obtain in *Sanskrit* books an inexhaustible fund of information and amusement. Besides the *Vedas*, there exist at this day numerous original treatises of considerable antiquity, on astronomy, mathematicks, and other sciences, highly worthy of examination; various systems of philosophy and metaphysics; innumerable tracts on grammar, elocution, logic, the art of poetry, music, medicine, ethics, politics, and other topics; with sublime and elegant poems on every variety of subject; more particularly those grand mythological treasures, the ancient poems called *Purāṇas*, an endless assemblage of enchanting allegory and fable, and of the most interesting stories of ancient times, recounted in polished numbers, calculated to allure the reader into the paths of Religion, Honour, and Virtue.

To those who are destined to fill offices of importance in the political, the military, and the commercial departments of the East India Company in India, and to whom a knowledge of the common dialects of the country is absolutely necessary, and now insisted on as an indispensable qualification, a certain acquaintance with the parent, or rather, the vital principle of them all, is of the utmost importance. He who knows *Sanskrit* has already acquired a knowledge of one half of almost every vernacular language of India; while he who remains ignorant of it, can never possess a perfect and critical understanding of any, though he may attain a certain proficiency in the practical use of them. The several dialects confounded under the common terms *Hindī*, *Hindavī*, *Hindostānī*, and *Bhāshā*, deprived of *Sanskrit*, would not only lose all their beauty and energy,

energy, but, with respect to the power of expressing abstract ideas, or terms in science, would be absolutely reduced to a state of barbarism. These, and the idioms peculiar to *Bengal*, *Kamarupa*, and the adjacent provinces; the *Tamul*, the *Telinga*, the *Carnata*, the *Malabar*, together with that of the *Maratta* states, and of *Gujrat*, so abound with *Sanskrit*, that scarcely a sentence can be expressed in either of them without its assistance. The learned languages of *Tibet*, of *Ava*, and of *Ceylon*, are enriched by it; and every one of them is indebted to it for its alphabet, however dissimilar their characters may seem at first sight.

Having said so much on the pleasures and advantages to be derived from an acquaintance with this extraordinary language, it may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled, and what have been the sources from whence it has been drawn. Upon this presumption I will proceed to give a succinct history of the work from its foundation.

About the year 1778, my curiosity was excited by the example of my friend, Mr. Halhed, to commence the study of the *Sanskrit*. I was so fortunate as to find a *Pandit* of a liberal mind, sufficiently learned to assist me in the pursuit; but as at that time (and indeed not till very lately) there did not exist, in any language I understood, any elementary books, I was compelled to form such for myself as I proceeded, till, with the assistance of my master, I was able to make extracts, and at length entire translations of grammars, wholly composed in the idiom I was studying. I put into English, sufficiently intelligible to myself, the greatest part of three very popular

grammars; namely, the *Sārasvatī-prakriyā* of *Anubhūti-swarūpāchārya*, the *Mugdha-bōdha* of *Vōpa-dēva*, and the *Ratna-mālā* of *Purushōttama*. These extracts and translations I brought with me to England, together with their originals, and several other eminent grammars; among which were the celebrated *Sūtras* of *Pāṇini*, the *Siddhānta-kaumudī* of *Bhaṭṭōji-dīkshita* and the *Siddhānta-chandrikā* of *Rāmachandrāśrama*, with several useful commentaries, all of which have been either used, or consulted in this compilation.

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my materials, and prepare them for publication. I cut letters in steel, made matrices and moulds, and cast from them a fount of types of the *Dēva-nāgarī* character, all with my own hands; and with the assistance of such mechanics as a country village could afford, I very speedily prepared all the other implements of printing in my own dwelling-house; for by the second of May of the same year, I had taken proofs of sixteen pages, differing but little from those now exhibited in the first two sheets. Till two o'clock on that day every thing had succeeded to my expectations; when, alas! the premises were discovered to be in flames, which spreading too rapidly to be extinguished, the whole building was presently burnt to the ground. In the midst of this misfortune I happily saved all my books and manuscripts, and the greatest part of the punches and matrices; but the types themselves having been thrown out and scattered over the lawn, were either lost or rendered useless.

As one accident is often followed by another, so it was with me; and so many untoward circumstances, unnecessary to relate, suc-

ceeded each other to prevent my resuming the prosecution of this work, that at last I resolved to give up all thoughts of it. But within these two years, the establishment of the East India College at Hertford, by the wise policy of the Court of Directors of the East India Company, induced me to change my mind. The study of the Oriental languages was one of the principal objects of this munificent institution, and that of the *Sanskrit* a desideratum. But as there was not any grammar of this to be procured, I was called upon, and highly encouraged to bring forward that which I had been so many years preparing. I accordingly had other letters cast from my matrices, and sent it immediately to press; from which it now issues, not the worse, I hope, for the delay.

If it should be objected to this work, that it is much too prolix and diffuse, the apology is, that there does not at present exist even a vocabulary, in any European language, to which the learner might have been referred for the explanation of a word; and that even those which are to be found in the original *Sanskrit*, are left exceedingly defective, under the presumption that the student is of course already acquainted with common terms, and can of himself form abstract nouns, derivatives, and compounds, according to the rules of grammar. But if ever there should be a general dictionary compiled, comprising every species of words, the lists of roots and particles, and the greatest part of the chapters on etymology, which swell these pages, might be spared.

In the prosecution of my design, perspicuity and correctness have been my constant aim. That I have occasionally failed in both is highly probable, and under all the circumstances not inexcusable.

 Much

Much attention was uniformly applied to correct the usual accidents of the press; but notwithstanding all my vigilance, upon a recent revisal of the whole, I am sorry to find that too many had escaped my notice. These, with a few of my own mistakes, have been placed in a table of errata, with their corrections, in the usual way. The *Dēva-nāgari* character, as well as the language, being entirely new to the compositor, and the impossibility of obtaining in this country any assistance for a reperusal of the sheets as they came from the press, must be my apology for the length of this table.

The five copper-plate impressions of characters, which succeed the sixteenth page, having been originally designed by a mere amateur in the art of writing, are of course not so precise and elegant as they would have been from the pen of a professor. Such as they are, however, they have been for more than a year used as copies by the pupils at the College, many of whom, without any other guide, have presently learned to write and combine the letters with great freedom and precision. In speaking of the College, I cannot but express how much I am gratified to find that a considerable number of the students have for some time been formed into a *Sanskrit* class, and have, under the instructions of its able and zealous Professor, already made a very considerable progress in the first four chapters of this work, which, that no more time should be lost, were furnished by me at the commencement of the present term.

A chapter on prosody has been omitted for want of materials.

THE AUTHOR.

London,
Oct. 1, 1808.

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Moods

THE DEVANAGARI ALPHABET.

Pl. II.

Vowels.

Initials. | *Finals.*

Initials		Finals	
अ *ă*	आ *ā*	*ă*	ा *ā*
इ *ĭ*	ई *ī*	ि *ĭ*	ी *ī*
उ *ŭ*	ऊ *ū*	ु *ŭ*	ू *ū*
ऋ *rĭ*	ॠ *rī*	ृ *rĭ*	ॄ *rī*
ऌ *lĭ*	ॡ *lī*	ॢ *lĭ*	ॣ *lī*
ए *ē*	ऐ *ai*	े *ē*	ै *ai*
ओ *ō*	औ *au*	ो *ō*	ौ *au*

Consonants.

क *k*	ख *kh*	ग *g*	घ *gh*	ङ *ng*
च *ch*	छ *chh*	ज *j*	झ *jh*	ञ *ng*
ट *t*	ठ *th*	ड *d*	ढ *dh*	ण *n*
त *t*	थ *th*	द *d*	ध *dh*	न *n*
प *p*	फ *ph*	ब *b*	भ *bh*	म *m*
य *y*	र *r*	ल *l*	व *v w*	
श *s*	ष *sh*	स *s*	ह *h*	क्ष *ksh*

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु ऊकू ऋकृ

ॠकॄ ऌकॢ ॡकॣ एके ऐकै ओको औकौ

Other Forms.

अ आ ऊ ऋ ॠ ए ऐ ओ औ ओ औ झ ण

ă ā ū rĭ rī ē ai ō au ō au jh n

ण न भ ल श स

n bh bh l s s

C. Wilkins, LL.D. F.R.S. Script.

Engraved by J. Swaine

THE ELEMENTS OF THE DEVANAGARI CHARACTER.

Pl. I.

NUMERICAL FIGURES.

1 2 3 4 5 6 7

8 9 10 20 300

C. Wilkins LL.D. F.R.S.

The dots shew the beginning.

Compound Consonants.

Double Letters.

kk kkh kch kch'h kt kth kn kp

kph km ky kr kl kw ks ksh khn

khm khy khr khw khs khs gg ggh gj

gjh gd gdh gn gb gbh gm gy gr gl gw gh

ghn ghm ghy ghr ghl ghw ngk ngg nggh ngng ngkh ngs

chch chch'h chm chy chr chw ch'hm ch'hy ch'hr

ch'hl ch'hw jj jjh jn jn jm jy jr jl

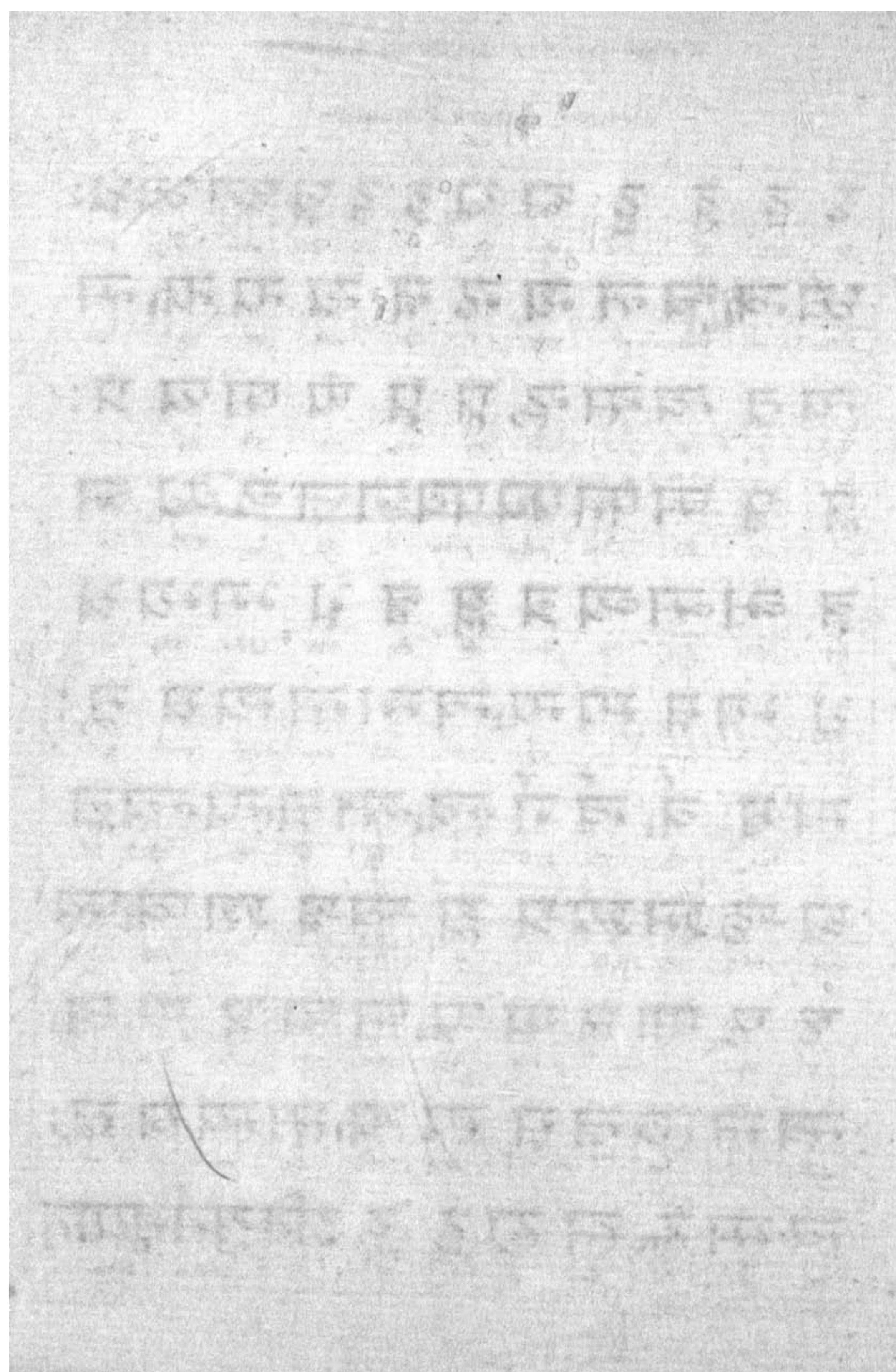
ñj ñch ñch'h ñjh nn tt tth tm ty tr thm thy thr

dg dgh dd dn dbh dm dy dr dl dw dhm dhy dhr nt nth nd

ndh nn nh tk tkh tt tth tn tp tph tm

ty tr tw ts thn thm thy thw dg dgh

C. Wilkins LLD FRS. Script. — Engraved by [illegible]



Compound Consonants.

Double Letters Continued.

Pl. IV.

द्द	द्ध	द्न	द्ब	द्म	द्य	द्र	द्व	ध्न	ध्म	ध्य	ध्र:
dd	*ddh*	*dn*	*dbd*	*dm*	*dy*	*dr*	*dw*	*dhn*	*dhm*	*dhy*	*dhr*
ध्व	न्क	न्च	न्त	न्थ	न्द	न्न	न्ध	न्प	न्फ	न्म	
dhw	*nk*	*nch*	*nt*	*nth*	*nd*	*nn*	*ndh*	*np*	*nph*	*nm*	
न्य	न्र	न्व	न्स	न्ह	प्त	प्न	प्प	प्म	प्य	प्र:	
ny	*nr*	*nw*	*ns*	*nh*	*pt*	*pn*	*pp*	*pm*	*py*	*pr*	
प्ल	प्व	प्स	फ्न	फ्य	फ्व	ब्ग	ब्ज	ब्द	ब्ध	ब्न	
pl	*pw*	*ps*	*phm*	*phy*	*phw*	*bg*	*bj*	*bd*	*bdh*	*bn*	
ब्न	ब्भ	ब्म	ब्य	ब्र	ब्ल	ब्व	भ्न	भ्म	भ्य	भ्र	
bn	*bbh*	*bm*	*by*	*br*	*bl*	*bw*	*bhn*	*bhm*	*bhy*	*bhr*	
भ्ल	भ्व	म्न	म्प	म्फ	म्ब	म्भ	म्म	म्य	म्र	म्ल:	
bhl	*bhw*	*mn*	*mp*	*mph*	*mb*	*mbh*	*mm*	*my*	*mr*	*ml*	
म्व	म्व	र्क	र्ख	र्ग	ल्क	ल्ग	ल्त	ल्प	ल्य	ल्ल	
mw		*rk*	*rkh*	*rg &c.*	*lk*	*lg*	*lt*	*lp*	*ly*	*ll*	
श्च	श्छ	श्म	श्य	श्र	श्ल	श्व	श्व	श्श	ष्क	ष्ख	
sch	*schh*	*sm*	*sy*	*sr*	*sl*	*sw*		*ss*	*shk*	*shkh*	
ष्ट	ष्ठ	ष्ण	ष्ण	ष्प	ष्फ	ष्म	ष्य	ष्व	ष्ष	स्क	
sht	*shth*	*shn*		*shp*	*shph*	*shm*	*shy*	*shw*	*shsh*	*sk*	
स्ख	स्त	स्थ	स्न	स्न	स्प	स्फ	स्म	स्य	स्र	स्ल:	
skh	*st*	*sth*	*sn*		*sp*	*sph*	*sm*	*sy*	*sr*	*sl*	
स्व	स्स	ह्ण	ह्न	ह्य	ह्र	ह्ल	इति	शुभं	भूयात्		
sw	*ss*	*hn*	*hn*	*hy*	*hr*	*hl*	*iti*	*subham*	*bhūyāt.*		

C. Wilkins L.L.D. F.R.S. Scripsit. Engraved by [illegible]

Compound Consonants.

Double Letters Continued.

क्क्य क्क्य क्त्य क्त्य क्त्र क्त्र क्त्र्य क्त्र्य क्त्व क्त्व

kky kty ktr ktry ktw

क्न्य क्न्य क्ष्ण क्ष्ण्य क्ष्म क्ष्म्य क्ष्य क्ष्र क्ष्व

kny kshn kshny kshm kshmy kshy kshr kshw

क्ष्ल ग्द्ध ग्ज्य ग्द्य ग्ध्य ग्ध्व ग्न्य ग्भ्य ग्म्य ग्र्य

kshl gddh gjy gdy gdhy gdhw gny gbhy gmy gry

घ्र्य च्च्य च्छ्य च्छ्य च्छ्र च्छ्व ज्ज्य ज्ज्व ज्ञ्य ज्ञ्य

ghry chchy chchhy chchhr chchhw jjy jjw jny

ञ्च्छ ञ्छ्य ञ्ज्य ड्भ्य ण्ड्य ण्ड्र ण्ड्व ण्ण्य ण्ठ्य ण्ह्म

nchchh nchhy njy ḍbhy ṇḍy ṇḍr ṇḍw ṇṇy ṇṭhy ṇhm

ण्ह्य ण्ह्व त्क्य त्क्र त्त्य त्त्र त्त्र्य त्त्व त्त्व त्न्य त्म्य

ṇhy ṇhw tky tkr tty ttr ttry ttw tny tmy

त्र्य त्र्य त्स्थ त्स्न त्स्न्य त्स्म त्स्य त्स्र त्स्व द्ग्र द्द्र

try tsth tsn tsny tsm tsy tsr tsw dgr ddr

द्भ्य द्भ्र द्म्य द्र्य द्व्य द्व्र ध्र्य न्त्य न्त्र न्त्र्य न्त्व

dbhy dbhr dmy dry dvy dvr dhry nty ntr ntry ntw

न्त्व्य न्त्स न्त्स्य न्त्स्व न्थ्य न्थ्व न्द्य न्द्र न्द्व

ntvy nts ntsy ntsw nthy nthw ndy ndr ndw

न्ध्म न्ध्य न्ध्व न्म्य न्म्र प्र्य प्ल्य प्स्थ प्स्म प्स्य

ndhm ndhy ndhw nmy nmr pry ply psth psm psy

म्न्य म्प्स्य म्ब्य म्भ्य ल्ग्य ल्प्त ल्प्स्य ल्प्स्म ष्ठ्य

mny mpsy mby mbhy lgy lpt lpsy lpsm shthy

ष्ण्य स्क्य स्त्य स्त्र्य स्त्व स्फ्य स्व्य ह्न्य इत्यादि

shny sky sty stry stw sphy svy hny

A

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SANSKRITA LANGUAGE.

CHAPTER I.

OF THE ELEMENTS.

THE term *Sanſkrita* ſeems to have been given to the language which is the object of this Grammar, by way of preeminence, and to diſtinguish it from the vulgar dialects called *Prākṛita*. The former is an epithet implying elegance and perfection, and the latter the contrary. In the drama of *Sākuntalā* the Brahmans, and thoſe of the Court, are made to ſpeak *Sanſkṛita*, while the common people converſe in *Prākṛita*.

SEVERAL of the provinces of India have alphabets diſtinct from each other, in which they not only write their particular dialects, but even

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Note. The word संस्कृत *Sanskrita* is a compound participle, literally signifying altogether, or completely, made, done, or formed, (Lat. *confectus*) from the inseparable preposition सं *sam*, Altogether, or together, (Lat. *col, com, con, cor,*) and कृत *krita*, Done, with the interposition of a silent स् *s*, which letter being a dental, requires that the labial nasal, which precedes it, should be pronounced as a dental also, namely as *n*. The word, in its common acceptation, denotes a thing to have been composed, or formed by art, adorned, embellished, purified, highly cultivated or polished, and regularly inflected, as a language.

Sanſkrita. Indeed moſt of the alphabets, properly Indian, agree, in the number, order, and power of their letters, with the *Dēva-nāgari,* the one preferred for this work, becauſe it is that in which *Sanſkrita* is moſt commonly written, and which is the moſt elegant and approved.

ALL languages of the *Hindu* claſs are read from left to right.

LEARNERS are firſt taught to repeat the *Dēva-nāgari* alphabet according to the following very admirable arrangement.

THE ALPHABET.

अ *a,* आ *ā;* इ *i,* ई *ī;* उ *u,* ऊ *ū;* ऋ *ri,* ॠ *rī;* ऌ *lri,* ॡ *lrī,*
ए *ē,* ऐ *ai;* ओ *ō,* औ *au;* ं *am,* ः *ah.*

क *ka,* ख *kha;* ग *ga,* घ *gha;* ङ *nga.*
च *cha,* छ *ch'ha;* ज *ja,* झ *jha;* ञ *nya.*
ट *ṭa,* ठ *ṭha;* ड *ḍa,* ढ *ḍha;* ण *ṇa.*
त *ta,* थ *tha;* द *da,* ध *dha;* न *na.*
प *pa,* फ *pha;* ब *ba,* भ *bha;* म *ma.*
य *ya,* र *ra,* ल *la,* व *va.*
श *ṣa,* ष *ſha,* स *ſa,* ह *ha.* क्ष *kſha.*

Read *a, ā; i, ī; u, ū; &c.* *ka, kha; ga, gha; &c.*

IN ſpeaking of the letters individually, it is the practice to uſe the term कारः *kārah* (make, form) after each of their names as here exhibited: Thus, the vowel अ *a* is called अकारः *a-kārah,* and the conſonant क *ka,* ककारः *ka-kārah.*

THERE appear no leſs than fifty letters in the above alphabet; but upon examining their powers, without too cloſe a ſcrutiny, the number of

ſimple

ſimple articulations may be reduced to twenty-eight: namely, five vowels, and twenty-three confonants; as will be explained in the courſe of the following analyſis of the alphabet.

OF THE VOWELS.

THE ſimple vowels are reckoned five; for which there are ten characters: अ *a*, इ *i*, उ *u*, ऋ *ri*, ऌ *lri*, to denote the ſhort ſounds; and आ *ā*, ई *ī*, ऊ *ū*, ॠ *rī*, ॡ *lrī*, their correſponding long ſounds, which are directed to be held twice the time of the ſhort.

THE compound vowels, or diphthongs, are ए *ē*, ऐ *ai*, ओ *ō*, औ *au*, which, in proſody, ſhould never be ſhort; though poets ſometimes make a ſhort ſyllable with ए *ē*.

MOST of the vowels, occaſionally, aſſume a very different ſhape from that exhibited in the alphabet, which the following arrangement may ſerve to explain.

As initials.

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ

As medials and finals.

ा ि ी ु ू ृ ॄ ॢ ॣ े ै ो ौ

Initials, medials, and finals in compoſition with a conſonant.

अक आका इकि ईकी उकु ऊकू ऋकृ ॠकॄ ऌकॢ ॡकॣ

aka, ākā, iki, īkī, uku, ūkū, rikri, rīkrī, lrikiri, lrīkirī,

एके ऐकै ओको औकौ

ēkē, aikai, ōkō, aukau.

IN this manner the vowels may be combined with any other confonant.

AS the letters have the ſame powers in compoſition which are given to them in the alphabet, and do not, as in our own language, change their ſound with their ſituation, a few obſervations on the pronunciation of each character in due order, may enable the learner to read with tolerable accuracy and eaſe.

अ *a*, the firſt letter in the alphabet, has that obſcure ſhort ſound which the French give to *e*, in the particle *le*, and which is very common in our own language, though there be no diſtinct character for it; as in the words *money*, *honey*, and ſome others, where it is repreſented by *o*; and in *but*, *ſhut*, and the like, where *u* is the ſubſtitute. The letter अ *a*, never makes its appearance but as an initial; for, when the ſound of it is required after a conſonant, as a medial or final, it is pronounced with it as in the alphabet; it being an invariable rule, that every open conſonant, not followed by another vowel, muſt be pronounced as if अ *a* were written after it. In this work it will occaſionally be repreſented by the vowel *a*.

आ *ā* ſhould have the ſame ſound as is given to the former, held twice the length. It occurs, as a medial, in the word काल *kāla*, Time, the firſt ſyllable of which is pronounced nearly like the Engliſh word *call*. It will be diſtinguiſhed in our letters by *ā*, with a diacritical mark over it to denote its being long. As a medial and final its character is ा.

इ *i*, and ई *ī*, are two characters to note the ſound which the Italians give to the vowel *i*. The former is to be pronounced ſhort, like *ee* in *meet* (encounter), and the latter long, like the ſame letters in *meet* (fit). To avoid double letters, they will here be repreſented by *i* ſhort and *ī* long, with the Italian pronunciation. After a conſonant, as a medial and final, as has been already obſerved, they are changed to ि and ी, which are placed as in the words मणिः *maṇiḥ*, A jewel, and देवी *dēvī*, A goddeſs.

उ *u*

* उ *u*, and ऊ *ū* are to be articulated like *oo* in the Engliſh words *foot*, and *fool*. After a conſonant they are uſually ſubjoined; as in पुत्रः *putrah*, A ſon, and भूः *bhūh*, The earth: but occaſionally, particularly after र *r*, on the ſide, thus, रु *ru*, रू *rū*. As it will be convenient to explain the powers of theſe two characters by ſingle, rather than by double vowels, we ſhould endeavour to recollect that *u*, and *ū*, as ſubſtitutes for उ and ऊ, are to be pronounced in the Italian manner, the one ſhort and the other long.

ऋ *ṛi*, and ॠ *ṛī*. The firſt of theſe ſounds ſhort, ſomewhat like *ri* in *rit*; and the ſecond is the ſame held twice as long. ऋ *ṛi* ſhort occurs in ऋत *ṛita*, Right, True. The other is very rarely uſed, except it be in the oblique caſes of ſome nouns. In our characters a dot under the *r* may ſerve to diſtinguiſh them from the ſyllables रि *ri* and री *rī*. As medials or finals they are always placed under their conſonants, in this form, नृ *nṛi* नॄ *nṛī*.

ऌ *ḷri*, and ॡ *ḷrī*. From the ſhape and ſound of theſe letters, one would ſuppoſe them compounds of the conſonant ल *la*, with the two preceding characters; but all the grammarians have ranked them among the ſimple vowels, and we ſhall but loſe time in diſputing the point. The ſhort power is found in the word कॢप्त *kḷripta*, which the learned of Bengal ſoften into *kḷipta*, and which, probably, is the true pronunciation of it. The long form ſeldom, if ever, occurs but in grammars. Here too a dot under the *l* will ſerve as a diſtinction, when we would explain them.

ए *ē*, though claſſed among diphthongs, differs not from the ſimple ſound of *e* in *where*; and ſo it is pronounced in देवः *dēvah*, A god. It is ſaid to be a compound of अ *a* and इ *i*.

ऐ *ai* is a diphthong, and is always ſounded as the letter *i* in our alphabet; but it will be better to repreſent it by *ai*. There is an example of it in the word रैः *raih*, Wealth.

ओ *ō*

ओ ō differs not from our o held long, as in *ftone*: though it is faid to be a diphthong compofed of अ *a* and उ *u*. In a following ftate it is reprefented by ो

औ *au* is decidedly a diphthong, having the power of *ow* in the word *how*; which in thefe letters would be written thus हौ *hau*.

HERE, properly, end the vowels; for ं *am*, and ः *ah*, are, correctly fpeaking, rather fubftitutes for the nafals, and ह *ha*, when filent, at the end of a fyllable, as will appear more fully hereafter. They are called अनुस्वारः *anuswārah*, and विसर्गः *visargah*. The one occurs in the pronouns अहं *aham*, I, and त्वं *twam*, Thou; and the other in सः *fah*, He.

OF THE CONSONANTS.

OF the thirty-four characters which appear in the lift of confonants, there are, at moft, but twenty-three fimple and diftinct articulations; for, of the firft twenty-five, ten are but afpirates of thofe which immediately precede them, and feem originally to have been defigned by the fame letters combined with ह *ha*; and as to क्ष *kfha*, it is, indifputably, a compound formed by the coalition of क *ka* and ष *fha*; and fo it is confidered by the learned profeffors of this language.

THE firft five-and-twenty confonants are diftributed into five claffes, in the plural number called वर्गाः *vargāh*; in fpeaking of which, they are named after the firft letter of each clafs: the firft clafs being called कवर्गः *ka-vargah*, the clafs of क *ka*; the fecond चवर्गः *cha-vargah*, the clafs of च *cha*; and fo for the reft. Some grammarians ufe the firft letter of each clafs combined with उ, to denote all the letters in each clafs refpectively, as कु *ku*, for the firft; चु *chu*, for the fecond; टु *tu*, for the third; तु *tu*, for the fourth, and पु *pu* for the fifth clafs.

The

The first class, or gutturals, क ख ग घ ङ.

क *ka* has the precise sound of hard *c*, but is better expressed by *k*, the power of which not being liable to change.

ख *kha* has the same sound uttered with greater force, as if combined with the letter ह *ha*. Ignorant transcribers are very apt to confound it with the letter ष *sha*.

ग *ga* is the hard *g*, as sounded in *gun*.

घ *gha* is the same aspirated.

ङ *nga* is equivalent to *ng* in *king*. Generally speaking, every other nasal is resolved into this before any letter of this class; or, at least, to be pronounced like it. In *Dēva-nāgari* manuscripts, it is, when silent, for the most part represented by the single dot [ं] अनुस्वारः *anuswārah*.

The second class, or palatals, च छ ज झ ञ.

च *cha* has the exact power we express by *ch*, as in *church*.

छ *ch'ha* is the former aspirated.

ज *ja* has the power of *g* soft, as in *Giles*; but will be more certainly expressed by *j*, as in *James*.

झ *jha* is the aspirate of the former.

ञ *ña*. This is the proper nasal of this class, which in composition is sounded rather softer than ङ *nga*. It seems to be formed by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and forcing the sound through the nose, with the mouth open. It is chiefly used before letters of its own class; but in *Dēva-nāgari* manuscripts, as is the case with the other nasals, it is generally expressed by [ं] *anuswārah*. It seldom appears with another consonant immediately before,

before, or a vowel after it. Indeed, there are but few instances of it, (except in grammatical compositions,) one of which is in the root ज्ञा *jñā*, signifying *know*, and its derivatives, where the character ज्ञ is said to be a compound of ज *ja* and ञ *ña*, the just articulation of which is found so difficult, and the sound so harsh, that it is frequently softened into *gyā*, as if written ग्या. As the sound of ञ before another consonant, approaches nearer to that of *n*, than any other letter, it may be represented by it, with a mark over it, thus *ñ*.

The third class, or cerebrals, ट ठ ड ढ ण.

THIS series of consonants is pronounced by turning, and applying the tip of the tongue far back against the palate; which producing a hollow sound, as if proceeding from the head, it is distinguished by the term मूर्द्धन्य *mūrddhanya*, which Mr. Halhed, in his elegant Grammar of the Bengal language, has translated *cerebral*.

ट *ṭ* has the sound of *t*, articulated as above directed.

ठ *ṭha* is the same aspirated.

ड *ḍa* differs from the common *d* only in the above particular. In Bengal it is generally pronounced like a very obtuse *r*.

ढ *ḍha* is the same aspirated.

ण *ṇ* is distinguished from the common *n* by the manner of producing it, as above.

IN our letters, those of this class may be conveniently expressed by a dot under *ṭ ḍ ṇ*.

The fourth class, or dentals, त थ द ध न

त *ta* is the common dental *t*.

थ *tha*,

थ *tha* is the former aspirated.

द *da* has the power of our *d*.

ध *dha* is the aspirate of द *da*.

न *na* is the common *n*. It is sometimes, like the other nasals, represented by *anuswāra* [ं].

The fifth class, or labials, प फ ब भ म.

प *pa* corresponds with *p*.

फ *pha* is the former aspirated. In writing foreign words with these characters, this letter is used for the sound of *f*.

ब *ba*. This letter is very often confounded with व *va*. Its power is that of *b*.

भ *bha* is the aspirate of ब *ba*.

म *ma* is *m*. When silent it is often expressed by [ं] *anuswāra*; as in संवत् *samvat*, A year, an æra.

The semi-vowels, य र ल व.

य *ya*. This letter, which is a *palatal*, like our *y* (with which it corresponds), is often put in the place of इ *i* and ई *ī*, as will be fully explained in its place. Its proper power is that of *y* in *yarn*; but in Bengal they generally pronounce it as we do *j*, confounding it with ज *ja*.

र *ra* is our *r*. It is esteemed a *cerebral*. In composition it frequently assumes two other forms. In the middle of a word, immediately preceding another consonant, it is mounted upon its head in this shape र्, when it is optional in the writer to double the letter with which it so coalesces: as in the word कार्य्य *kāryya*, An affair, which pronounce *kārya*. After a consonant it is always subjoined in this shape [्र], as in the word प्रकार *prakāra*, A sort or manner. This letter, in grammars, is generally called रेफ *repha*.

ल *la*

ल *la* answers to our *l*. It is ranked among *dentals*.

व *va* is generally pronounced like *v*, and is then a *dento-labial*; but when ſubjoined to another conſonant, it is often neceſſarily articulated as our *w*, it being then frequently the natural ſubſtitute for उ *u* before another vowel; as द्वौ *dwau*, Two.

The ſibilants and aſpirate श ष स ह.

श *ṣa*. The proper ſound of this letter is produced by applying the tip of the tongue to the fore part of the palate, and paſſing the voice as in pronouncing our *s*, from which it may be diſtinguiſhed by a dot under it, thus, *ṣ*. It is a *palatal*.

ष *ſha* is uſually pronounced as *ſh* in *ſhoe*; but in the weſtern parts of India it is frequently articulated like, and confounded with ख *kha*. It is a *cerebral*.

स *ſa* has preciſely the power of *s* in *Saint*, and is eſteemed a *dental*.

ह *ha* is *h*. At the end of a word, when ſilent, it is repreſented by [:] *viſarga*. It is claſſed among gutturals. This properly is the laſt letter in the alphabet; क्ष *kſha*, as before obſerved, being a compound character.

THERE is another letter, not uſually given in the *Dēva-nāgarī* alphabet, in this form, ळ which ſeems to have a power ſimilar to that of the *ſurd*, or Welſh, *ll*. It occurs in the *Vēdas*, and is included in ſome of the provincial alphabets.

OF COMPOUND CONSONANTS.

THE ſound of अ *a*, it has been already mentioned, is given to every open conſonant, not followed by another vowel; but as it muſt often

happen

happen that a word ends with a confonant, or that two or more confonants meet together without a vowel between them, it is proper the learner fhould know what is done in thefe two cafes. If a word terminates in a confonant, the vowel is cut off by a fmall mark of elifion, fuch as is feen under क ka in the word वाक् vāk, Speech, which written without it, thus वाक, would be pronounced vāka. If two or more confonants meet together, it is a general rule that they coalefce, and form a compound character. Sometimes it fo happens that the fimple letters are not to be traced in the compound, inftances of which occur in क्ष kfhe, and ज्ञ jna, which are compofed of क and ष, and ज and ञ; but, in general, the fhapes of the letters are fo little altered, that they may be eafily difcriminated. There are feveral modes of forming thefe compounds: fometimes it is found convenient to put one letter under the other, and at others to blend them together, thus ङ्क; but the moft ufual way is to place them in their natural order, yet fo that their bodies, as well as heads, may be in contact, omitting the final upright ftroke of every letter that has one, except the laft. In the word कार्त्स्न्यं kārtfnyam, Wholenefs, there is a coalition of no lefs than five confonants; namely, र, त, स, न, and य. ra, in a new fhape, is mounted upon the head, and त ta, स fa, and न na, deprived of their upright ftrokes, thus, त् स् न्, are connected, and finally united to य ya. A little practice, and due attention to the following plates, exhibiting moft of the combinations which occur, will render this fubject familiar to the learner. See end of this chapter, plates 3, 4, 5.

OF EXTRANEOUS CHARACTERS.

ONE ftroke, thus ।, or two, thus ॥, ferve to divide hemiftichs and diftichs.

A fort

A fort of *figma*, in this fhape ऽ, is frequently ufed as an apoftrophe, to fhew that a vowel has been dropped by rule.

A character like a crefcent with a dot between its horns, thus ँ, is occafionally put over a confonant, which by the rules of orthography has been fubftituted for a nafal.

IN the *Vēda* other diacritical marks are ufed, which do not occur in common books. A fmall perpendicular line over a vowel, thus अ॑, denotes that it is to be pronounced *high*; a parallel line drawn under a vowel, thus अ॒, denotes that it fhould be pronounced *low*; and a curved line over a vowel, thus अ॑, indicates that it muft be uttered in a manner to partake of both the former. The intention of thefe three marks feems to be the fame as what was originally defigned by the acute, the grave, and the circumflex accents. A figure of three is fometimes put after a vowel, thus अ ३, or three lines over it, thus अ, to fhew that it is to be held longer than ufual, as in calling or crying.

TWO dots, thus ः, called *vifarga*, (विसर्ग) are ufed to denote a final ह. They are occafionally reprefented in this manner [;].

A fingle dot over a letter, thus अं, is called *anufwārah*, (अनुस्वारः) and denotes a final nafal.

THE numerical figures are १ २ ३ ४ ५ ६ ७ ८ ९ ०.
1 2 3 4 5 6 7 8 9 0.

THAT the learner may have an opportunity of exercifing himfelf in reading, part of the introduction to the हितोपदेश *Hitōpadēfa* is here given, both in *Dēva-nāgari* and Roman letters, together with a literal tranflation, with numerical references to the words in the original.

१

अजरामरवत् प्राज्ञो विद्यामर्थंच चिन्तयेत् ।

ajarāmaravat prājnō vidyām arthancha chintayēt

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

grihīta iva kēśēſhu mṛityunā dharmam ācharēt

२

विद्या ददाति विनयं विनयाद्याति पात्रतां ।

vidyā dadāti vinayam vinayād yāti pātratām

पात्रत्वाद्धनमाप्नोति धनाद्धर्मस्ततः सुखं ॥

pātratwād dhanam āpnōti dhanād dharmas tatah ſukham

३

सर्वद्रव्येषु विद्यैव वित्तमाहुरनुत्तमं ।

ſarva dravyēſhu vidyaiva vittam āhur anuttamam

अहार्यत्वादनर्घ्यत्वात् अक्षयत्वाच्च सर्वदा ॥

ahāryatwād anarghyatwāt akſhayatwāch cha ſarvadā

४

संगं नयति विद्यैव नीचगापि नरं सरित् ।

ſangam nayati vidyaiva nīchagāpi naram ſarit

समुद्रमिव दुर्धर्षम् नृपं भाग्यमतः परं ॥

ſamudramiva durdharſham nṛipam bhāgyamatah param.

TRANS-

TRANSLATION.

1.

A wife man[1] fhould confider[2] fcience[3] and[4] wealth[5] like one not fubject to ficknefs and death.[6] He fhould practife[7] the duties of religion[8] as one[9] by death[10] feized[11] by (in) the hairs of the head.[12]

2.

Knowledge[13] giveth[14] humility:[15] from humility[16] he attaineth[17] worthinefs;[18] from worthinefs[19] he obtaineth[20] wealth;[21] from wealth[22] (the power of performing acts of) religion;[23] thence[24] happinefs.[25]

3.

Of all things[26] knowledge alfo[27] is efteemed[28] the greateft[29] treafure,[30] from incapacity to be ftolen,[31] from incapacity to be given away,[32] and from incapacity ever to be deftroyed.[33]

6.

Knowledge alfo[34] conducteth[35] a man[36] to acquaintance,[37] as[38] the humble[39] ftream[40] to the ocean;[41] to the prince,[42] hard to be attained;[43] after this,[44] to good fortune.[45]

BESIDES the popular arrangement of the alphabet, as given p. 2, the grammarians clafs the letters in a more artificial, but not lefs fcientific, order for the convenience of forming concife rules of orthography. The following table has been felected before others becaufe of its fimplicity.

अ

अ इ उ ऋ ऌ ए ऐ ओ औ

a, i, u, ri, li; e, ai ó, au;

ह य व र ल ञ ण न ङ म झ ढ ध घ भ

ha, ya, va, ra, la; ña, na, na, nga, ma; jha, dha, dha, gha, bha;

ज ड द ग ब ख फ छ ठ थ च ट त क प

ja, da, da, ga, ba; kha pha, ch'ha, tha, tha; cha, ta, ta, ka, pa;

श ष स

sa, sha, sa,

ANY two of the above letters, from first to last, being read together, form a sort of *term* indicative of all the characters they may chance to embrace. Thus the vowel अ *a* being read with the consonant ब *b*, is formed the class अब् *ab*; under which term is included every letter from अ *a* to ब *b*, namely, अ इ उ ऋ ऌ; ए ऐ ओ औ, ह य व र ल; ञ ण न ङ म; झ ढ ध घ भ, ज ड द ग ब. In like manner the term चप् denotes the class च ट त क प; the term झभ् implies the class झ ढ ध घ भ; and by the term जब् is indicated the class ज ड द ग ब. By the term हल् is to be understood all the consonants, or, indefinitely, a consonant. In the same manner other terms and classes are to be formed, as occasion requires.

THE alphabet is also, by some philologists, divided into two grand species of letters, which may with propriety be called *Surds* and *Sonants*. The term *surd* is applicable to such letters as, in the first effort to form them, admit of no vocal sound: and the term *sonant*, to such letters as are attended by an audible murmuring, as it were, of the voice. The *surds* are the two first letters of each of the five classes of consonants, with the

the three ſibilants, and the aſpirate; namely कख, चछ, टठ, तथ, पफ, शष, सह: and the *ſonants* all the reſt of the conſonants, and all the vowels and diphthongs; namely, गघङ, जझञ, डढण, दधन, बभम, यरलव, अ आ, &c. An alphabet to be perfect ſhould, ſo far as reſpects the conſonants, be furniſhed with a correſponding *ſonant* for every *ſurd*, (except ह) but all are defective in this point, and the *Sanſkrita* alphabet has no companion *ſonants* for शषस, nor *ſurds* for the naſals and र ल व. य partakes too much of the nature of a vowel to admit of a *ſurd* companion, as does व alſo, when uſed as our *w*. In our application of the Roman alphabet, *k*, *ch*, *t*, *th* (in thing), *p*, *f*, *s*, *ſh*, are *ſurds*, and g (hard), *j*, *d*, *th* (in this), *b*, *v*, *z*, *j* (French), their correſponding *ſonants*.

THE part of Grammar given in this chapter is, in *Sanskṛita*, technically called संज्ञा *ſanjnā*, Signs, ſymbols, characters, terms.

AS it is of great importance that the ſtudent ſhould learn to write the *Deva-nāgarī* character, five pages from copper-plates are here inſerted, which he may copy with advantage, provided he has the patience to proceed through them, in regular ſucceſſion, and make himſelf thorough maſter of the firſt, which contains the rudiments of all the letters, before he attempts the reſt.

CHAPTER

CHAPTER II.

ORTHOGRAPHY.

1. THE perfection of the alphabet applicable to this language is ſuch, that, by a little practice, one may *read* with conſiderable facility, and exactneſs. The caſe, however, is very different when we would *ſpeak* or *write*; for ſo much attention has been paid to the preſervation of the harmony of ſpeech, that few letters can open upon each other, in the courſe of forming a word, or ſentence, but ſome change takes place, requiring a knowledge of the following rules for the permutation of vowels and conſonants.

2. THE general rules are of very extenſive uſe; they are, however, ſubject to many exceptions, and anomalous deviations, by poetical licenſe, or the authority of cuſtom; ſome of which will be pointed out in their proper places.

Permutation of Vowels.

3. WHEN any ſimple vowel opens upon another ſimple vowel, *ſimilar* to itſelf, the two ſhall be reſolved into one long. Thus, if अ opens upon अ or आ, or आ upon आ or अ, the two coaleſce and form one long vowel, namely आ. The ſame rule ſerves for इ and ई, उ and ऊ, ऋ and ॠ, ऌ and ॡ; for अ and आ, इ and ई, उ and ऊ, ऋ and ॠ,

ऌ and ॡ are, each pair refpectively, confidered identically one power, differing only in duration of found.

Examples.

For दंड अग्रं write दंडाग्रं A ftick's end.
सा आगता —— सागता She (is) come.
दधि इह —— दधीह Here (is) curd.
नदी ईहति —— नदीहति The river flows.
भानु उदयः —— भानूदयः Sun-rife.
मधु ऊहनं —— मधूहनं Honey-feeking.
पितृ ऋद्धिः —— पितॄद्धिः The father's property.

Examples in ऌ and ॡ can feldom occur; but as fome grammarians fay they are homogeneous to ऋ and ॠ, fo for होतृ ऌकारः they write होतॄकार The letter ऌ of the officiating prieft.

4. ANY fimple vowel, except अ आ, opening upon any *diffimilar* vowel, fimple or compound, is changed to a femivowel congenial to itfelf. Thus इ ई are changed to य्, उ ऊ to व्, ऋ ॠ to र्, and ऌ ॡ to ल्; as in the following examples:

For दधि आनय write दध्यानय Bring curd.
गौरी अत्र —— गौर्यत्र *Gaurī* (is) here.
मनु अंतरं —— मन्वंतरं The period or interval of a *Manu*.
पितृ अर्थः —— पित्रर्थः For the fathers.
ऌ अनुबन्धः —— लनुबन्धः The adjunct ऌ.

Obferve that rules will occur, among thofe for the permutation of confonants, for doubling a confonant coming in contact with another confonant, provided it be immediately preceded by a vowel, and alfo for doubling

doubling a confonant preceded by र्; and thus you may alfo write दध्यानय, गौर्य्यत्र, पित्रर्थः in the above examples, the rule not being abfolute.

5. WHEN the compound vowels ए, ओ, ऐ, औ, open upon any other vowel, fimple or compound, they are, in due order, changed to अय्, अव्, आय्, आव्; as in the following examples:

ए to अय्, as नयनं An eye, compofed of ने and अनं.
ओ to अव्, as भवति He becomes, from भो and अति.
ऐ to आय्, as नायकः A leader, from नै and अकः.
औ to आव्, as नाविह Thofe two here, from नौ and इह.

6. THE fimple vowels अ आ, coming in a ftate to unite with any *diffimilar* vowel, fimple or compound, undergo the following changes:

अ or आ with इ or ई forms ए; as for तव इदं, तवेदं This is thine:—with उ or ऊ forms ओ; as for गंगा उदकं, गंगोदकं Ganges water:—with ऋ or ॠ forms अर्; as for तव ऋद्धिः, तवर्द्धिः Thy wealth:—with ऌ or ॡ forms अल्; as for तव ऌकारः, तवल्कारः Thy letter ऌ:—with ए or ऐ forms ऐ; as for तव एषा, तवैषा This is thine, and for तस्य ऐश्वर्य्यं, तस्यैश्वर्य्यं His riches:—with ओ or औ forms औ; as for तव ओदनं, तवौदनं Thy boiled rice; and for तव औचित्यं, तवौचित्यं Thy rectitude.

Exceptions and Anomalies.

7. गो An ox, requires the introduction of an अ before अक्षः An eye, इन्द्रः A chief, and अजिनं A hide; thus forming the compound terms गवाक्षः An ox eye, a fmall window, गवेन्द्रः An ox chief, a fine ox, गवाजिनं

गवाजिनं An ox hide: instead of गवाग्रः, गविन्द्रः, and गवजिनं, according to rule 5.

8. SOMETIMES the femivowel य, as an initial, has the influence of a vowel, when the final vowel of a preceding word opens upon it, as in the compound गव्यूतिः A certain land meafure, where the ओ of गो is changed to अव् by the influence of the य of यूतिः as if it had been the vowel इ, according to rule 5. But when the word, यूतिः means *a herd*, the word गो remains unaltered, as गो यूतिः A cow-herd.

9. AT the end of a word the य् and व् of अय्, अव्, आय्, and आव् may be entirely excluded in compofition, notwithftanding rule 5. Thus for ते आगताः you may write either तयागताः by rule 5, or त आगताः They (are) come, by this. In like manner for पटो इह They write both पटविह and पट इह Cloth here.

10. WHEN a letter has been abfolutely cut off from a word by a pofitive rule of grammar, no other rule of orthography fhould afterwards apply for the coalifion of that word with the next, though there may be a *hiatus* left between them, as in the cafe of पट इह and त आगताः in the preceding rule. But this, like many other rules, is often difregarded, particularly in the *Vēdas.*

11. THE letters ए and ओ, being finals of perfect words, caufe a letter अ at the beginning of a following word to be dropped; as तेत्र They here, for ते अत्र, पटोत्र Cloth here, for पटो अत्र. This is an exception to rule 5, as far as it relates to ए and ओ. In cafes where अ has been thus dropped, it is ufual to fupply its place by a kind of apoftrophe in this manner तेऽत्र.

12. SOMETIMES the final vowel, and laft vowel with a following filent confonant, if any, are dropped in compofition; as in the inftances

हलीषा



हलीषा A plough handle, or part by which it is guided, from हल and ईषा (where the final अ of हल is dropped) and मनीषा Underſtanding, judgment, for मनस् and ईषा (where the final अस् is dropped.) See rule 6.

13. A final vowel with its conſonant, if followed by a vowel, is ſubject to eliſion in forming the following and ſimilar compounds, the irregularity of which cuſtom has ſanctioned: अद्योम् To-day the holy invocation, for अद्य ओम्, कर्कन्धुः A certain tree, for कर्क अन्धुः, कुलटा A proſtitute, from कुल अटा, सारंगः A certain bird, from सार अंगः सीमंतः The extreme limit, from सीमन् अंतः. See rules 2, 6.

14. अ or आ, with ऋ or ॠ, ſometimes makes आर्: as ऋणार्णं The loan of a loan, inſtead of ऋण ऋणं, and शीतार्तः Senſible of cold, for शीत ऋतः. Theſe are exceptions to rule 6. q. v.

15. अ or आ being the final of a word in a ſtate to form a compound with ओष्ठः Upper lip, lip, or ओतुः Cat, may either follow rule 6, and with the initial of either form औ, or be dropped; as विंबौष्ठः or बिंबोष्ठः Who hath lips beautifully red, like the *Bimba* fruit, for बिंब ओष्ठः, स्थूलोतुः or स्थूलौतुः A plump or fat cat, from स्थूल अतुः. But if the two words be of a nature not to admit of their forming a compound, the union takes place according to rule 6; as तवौष्ठः Thy upper lip, for तव Thy, and ओष्ठः An upper lip.

16. FOR प्र ऊढः they write प्रौढः Proud, haughty, inſtead of प्रोढः according to rule 6. In like manner cuſtom ſanctions that स्व and ईरिणी ſhould be written स्वैरिणी inſtead of स्वेरिणी A libertine female, and that we ſhould ſay अक्षौहिणी A large diviſion of an army, and not अक्षोहिणी, for अक्ष ऊहिणी. See rule 6.

17. THE word अमी Theſe, may not coaleſce with a following vowel,

for

for it is usual to say अमी आदित्याः These suns, अमी उष्ट्राः These camels अमी एरकाः These goats. See rule 4.

18. THE vowels ई, ऊ, ए, being finals of nouns in the dual number, may not in general coalesce with a following vowel, as in the instances of अग्नी अत्र Two fires here, पटू अत्र Two pieces of cloth called *patu* here, माले आनय Bring two necklaces. But notwithstanding this exception, they say मणीव Two gems like, for मणी इव ; रोदसीव Two rivers like, for रोदसी इव ; दंपतीव Wife and husband like, for दंपती इव ; जायापतीव Husband and wife like, for जाया पती इव ; मायापतीव Both *Māyā* and her husband like, for मायापती इव. See rules 3, 4, 5.

19. CERTAIN particles in आ and ओ, words used in calling, crying, and exclamation, with interjections, and such as have but one vowel, do not submit to the general rules for the permutation and coalition of vowels. Examples. आ एवं मन्यसे, Ah! dost thou think thus? नो अत्र स्थातव्यं Not to be standing here, अ अपेहि O begone! इ इन्द्रं पश्य O behold *Indra*! उ उत्तिष्ठ O stand up! The following particles ending in ओ, being eight in number, do not coalesce: आहो What ho! अहो Oho! उताहो Is it not? नो No, not, हो Ho! अथो So, भो Sir! भो भो Sir, Sir!

20. A vowel, or vowel and consonant, at the end of a word in the vocative case, and which is directed to be held three times as long as a short vowel, as in singing, crying, and calling, may not be subject to these rules; as देवदत्त एहि *Dēva-datta!* come. This prolated or elongated vowel is in grammars called प्लुत, and, in some books, the syllable to be held is distinguished either by three lines drawn over it, or else by the figure of three put after it, as in these examples: यज्ञदत्त *Yajna-datta!* राम चन्द्र ३ आगच्छ *Rāma-chandra!* come.

21 THE

21. THE following Table exhibits at one view all the *regular* changes and combinations of the fourteen vowels according to the foregoing general rules.

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
	and	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
1	अ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
2	आ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
3	इ	य	या	ई	ई	यु	यू	यृ	यॄ	यॢ	यॣ	ये	यै	यो	यौ
4	ई	य	या	ई	ई	यु	यू	यृ	यॄ	यॢ	यॣ	ये	यै	यो	यौ
5	उ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	वॢ	वॣ	वे	वै	वो	वौ
6	ऊ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	वॢ	वॣ	वे	वै	वो	वौ
7	ऋ	र	रा	रि	री	रु	रू	ॠ	ॠ	ॡ	ॡ	रे	रै	रो	रौ
8	ॠ	र	रा	रि	री	रु	रू	ॠ	ॠ	ॡ	ॡ	रे	रै	रो	रौ
9	ऌ	ल	ला	लि	ली	लु	लू	लृ	लॄ	ॡ	ॡ	ले	लै	लो	लौ
10	ॡ	ल	ला	लि	ली	लु	लू	लृ	लॄ	ॡ	ॡ	ले	लै	लो	लौ
11	ए	अय	अया	अयि	अयी	अयु	अयू	अयृ	अयॄ	अयॢ	अयॣ	अये	अयै	अयो	अयौ
12	ऐ	आय	आया	आयि	आयी	आयु	आयू	आयृ	आयॄ	आयॢ	आयॣ	आये	आयै	आयो	आयौ
13	ओ	अव	अवा	अवि	अवी	अवु	अवू	अवृ	अवॄ	अवॢ	अवॣ	अवे	अवै	अवो	अवौ
14	औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवॄ	आवॢ	आवॣ	आवे	आवै	आवो	आवौ

N. B. THE fourteen vowels, ſeen in perpendicular order, on the left of this Table, are ſuppoſed to be *finals*, and the ſame repeated on the horizontal line, at the top of the Table, *initials*. Now when it may be required to know the conſequence of any two vowels meeting in conſtruction, ſuppoſe अ *a* and आ *ā*, look for अ *a* among the *finals*, and आ *ā* among the *initials*, and the reſult आ *ā*, will be found upon the ſame line with the *final* अ, and in the column, at the head of which ſtands the *initial* आ *ā*: for अ *a* and आ *ā* make आ *ā*, by rule 9. By purſuing the ſame method, it may be found that इ *i* and ई *ī*, together make ई *ī*, अ *a* and इ *i* together make *ē*, &c.

23. IN the compoſition of words, excluſive of the foregoing rules, two changes take place with reſpect to the vowels; one diſtinguiſhed by the term गुण, which means a *qualification* or *converſion* of a vowel, and the other वृद्धि, the *augmentation* of a vowel. When, therefore, the term *converſion* is uſed in this work, it means that इ muſt be changed to ए, उ to ओ; ऋ to अर्, and ऌ to अल्; and when the term *augmentation* is uſed, it denotes that अ muſt be augmented to आ; इ to ऐ, उ to औ, ऋ to आर्, ऌ to आल्, ए to ऐ; and ओ to औ.

24. IN compoſing words alſo, a ſemivowel, together with its following vowel, is occaſionally changed to its correſponding vowel; as य to इ, र to ऋ, ल to ऌ, and व to उ, the original term for which is सम्प्रसारणं.

COALITION OF CONSONANTS.

25. WHEN two conſonants meet together in conſtruction, having no vowel between them, they coaleſce, and form a compound, according to the following rules.

Mutations

Mutations of final Conſonants.

26. THE firſt, ſecond, third, or fourth letter of either of the five claſſes of conſonants, as they ſtand in the alphabet, page २, is changed to the firſt letter of its own claſs, when followed by the firſt or ſecond letter of a claſs, or by श, ष, or स; and to the third when followed by the third or fourth; as in the following table:

क, ख, ग, or घ	becomes	क	before क, ख, च, छ, ट, ठ, त, थ, प, फ, श, ष, or स.
च, छ, ज, or झ	——	च	
ट, ठ, ड, or ढ	——	ट	
त, थ, द, or ध	——	त	
प, फ, ब, or भ	——	प	

क, ख, ग, or घ	becomes	ग	before ग, घ, ज, झ, ड, ढ, द, ध, ब, or भ.
च, छ, ज, or झ	——	ज	
ट, ठ, ड, or ढ	——	ड	
त, थ, द, or ध	——	द	
प, फ, ब, or भ	——	ब	

Obs. The intention of this very general rule is to ſhew three things: *firſt*, that of theſe conſonants, a *ſonant*, followed by a *ſurd*, muſt be changed to a *ſurd* of its own claſs; *ſecond*, that a *ſurd*, followed by a *ſonant*, muſt be changed to a *ſonant* of its own claſs; *third*, that an aſpirated letter before either an aſpirated or non-aſpirated letter, (being one of the firſt four letters of either of the five claſſes), muſt be changed to a non-aſpirated letter of its own claſs. Excluſive of theſe general changes, certain of the above conſonants are liable to others, which are about to be explained.

Mutations of क, च, ट, त, and प.

26[a]. THE firſt letter of either of the five claſſes of conſonants, namely, क, च, ट, त, or प, being at the end of a word, is changed to the third of its own claſs, that is, in due order, to ग, ज, ड, द, or ब before any *ſonant* letter whatever, whether vowel or conſonant (v. p. 15): as in theſe examples: वाग्यथा Speech-like, for वाक् यथा; अजन्त Ending in अच्, for अच् अन्त; षडत्र Six here, for षट् अत्र; तदेतत् That this, for तत् एतत्; अब्ज Water-born, aquatic, for अप् ज; &c.

Obs. The intention of this rule is to ſhew that theſe letters are not only ſubject to rule 26, but are alſo to be changed to their reſpective *ſonants* before all the other *ſonant* letters not mentioned in that rule.

26[c]. क, च, ट, त, and प, may not only be changed to their reſpective *ſonants* before a naſal, by the preceding rule, but occaſionally to their proper naſals; that is क to ग or ङ, च to ज or ञ, ट to ड or ण, त to द or न, and प to ब or म: as वाग्मात्रं or वाङ्मात्रं Speech only, for वाक् मात्रं; षड्मम or षण्मम Six of me, for षट् मम; तद्मुरारिः or तन्मुरारिः That *Murari*, for तत् मुरारिः; &c.

26[d]. BUT when क, च, ट, त, or प is followed by any affix beginning with a naſal, it can only be changed to its own proper naſal, notwithſtanding the preceding rule: as चिन्मय Intelligent, rational, for चित् मय; वाङ्मय Endued with ſpeech, eloquent, for वाक्मय; &c.

Mutations of त, थ, द, ध, *and* न,

27. THE fourth, or dental claſs of conſonants, namely त, थ, द, ध, and न, beſides being ſubject to the above general rules, are changeable to

palatals

palatals before palatals, and to cerebrals before cerebrals, except ष. The palatals are च, छ, ज, झ, ञ and श; and the cerebrals ट, ठ, ड, ढ, and ण, ष being excepted. Examples: तच्चित्रं That wonder, for तत् चित्रं; तच्शास्त्रं, or तच्छास्त्रं (v. r. 40,) That ordinance, for तत् शास्त्रं; तज्जीवति That lives, for तत् जीवति; शार्ङ्गिञ्जयः Victory of the horn-bow, for शार्ङ्गिन् जयः; तट्टकारः That letter ट, for तत् टकारः; तड्डिम्बं That egg, for तत् डिम्बं; तण्णकार That letter ण, for तत् णकारः; &c. *Obs.* If the palatals or cerebrals precede the dentals, this rule of course does not take place: as विश्न from विश् न; षट् ते They six. But they write षण्णां Of six, for षट् नां; षण्णवति Ninety-six, for षट् नवति; षण्णगर्य्यः Six villages, for षट् नगर्य्यः; &c. which is anomalous. त, &c. are not changeable to ट, &c. before ष; as तत् षकारः that letter ष; सन् षष्ठः Being the sixth.

28. त, थ, द, ध, or न, followed by ल, is changed to ल; as तल्लुनाति That cuts off, for तत् लुनाति; भवाँल्लिखति Your highness writes, for भवान् लिखति. *Obs.* When य, ल, or व are, by any rule, put for a nasal, it is usual to denote it by placing the character ँ over it.

Mutations of ङ, ञ, ण, न, म.

30. ङ, ण, or न, being the final of a word, and preceded by a short vowel, should be doubled when followed by a word opening with a vowel; as प्रत्यङ्ङिदं This is west, for प्रत्यङ् इदं; राजन्निति *Raja*, thus, so far, for राजन् इति; सुगण्णत्र One of good account here, for सुगण् अत्र. *Obs.* In a compound word, the duplication seldom takes place, for they write सुगणाधिपः for सुगण् अधिपः A prince of a good or noble race.

31. ते

31. न्, being the final of a word, followed by च, छ, ट, ठ, त, or थ, requires the introduction of a ſibilant after it of the ſame organ as the following letter; that is to ſay, श before च or छ, ष before ट or ठ, and स before त or थ; and the न् is uſually changed to *anuſwara*. Ex. भवांश्चरति His highneſs goes, for भवान् चरति; तेषांश्छाया Their ſhadow, for तेषान् छाया; भवांष्टीकते His highneſs goes, for भवान् टीकते; भवांस्तरति His highneſs paſſes over, for भवान् तरति.

32. न्, being the final of a word, coming upon श, may have च inter-poſed, and be changed to ञ, the proper naſal of the palatal claſs. Thus it is correct to write either भवाञ्शूरः, by only changing the न to ञ, or भवाञ्च्छूरः (v. r. 40), for भवान् शूरः His highneſs is a brave man.

In like manner, if a final ण is followed by a ſibilant, ट may be inſerted between them; if ट or न final is followed by स, a त may be introduced; and if ङ final is followed by a ſibilant, क may be inſerted between them; as in the following examples:

सुगण्ट्षष्ठः or सुगण्षष्ठः The ſixth of a good family, for सुगण् षष्ठ.

षट् त्सन्तः or षट् सन्तः Six good men, for षट् सन्तः.

प्राङ्क्षष्ठः, प्राङ् क्षष्ठः or प्राङ् षष्ठः The former ſixth, for प्राङ् षष्ठः.

33. न्, as the final of a word, coming upon an initial ल, is alſo changed to लँ; as भवाँल्लेखकः His highneſs is a judge of writing. See rule 28.

34. म्, being the final of a perfect word, is generally repreſented by the dot *anuſwara*; alſo when it is followed by an initial conſonant; as त्वं or त्वम् Thou; अहं or अहम् I; त्वं गच्छसि Thou goeſt, for त्वम् गच्छसि; तं हसति He derides him, for तम् हसति. When म् is fol-lowed by a vowel, there is no change; as अहमागतोस्मि I am come.

Obs.

Obs. In the compound, सम्राट् A univerfal fovereign, the म् of सम्, is not changed to ं *anufwára.*

35. न and म are convertible into ं *anufwára,* even in the internal ftructure of a word, in contact with either of the firft four letters of the five claffes of confonants, a fibilant, or ह; as यशांसि for यशान्सि plural of यशस् Fame; पुंभ्यां for पुम् भ्यां By two males; कंसः for कम् सः A proper name.

35 b. न following ष, र, ऋ, or ॠ, is generally changed to ण, even though any letter of the firft, or fecond clafs of confonants, any vowel, the femivowels य or व, the letter ह, ः *vifarga,* or ं *anufwára,* deduced from न or म, intervene. But if न be filent at the end of a word, as in the word राजान्, or be in a compound ftate with any letter of its own clafs, except itfelf, as in the termination अन्ति, and the like, ण is not fubftituted for it. There are particular exceptions to this general rule.

Mutations of the Semi-vowels.

36. य, र, and व, with the annexed vowel, are occafionally convertible into their correfponding vowels इ, ऋ, and उ, as will appear hereafter.

36 b. य, र, and व may, indifferently, caufe any other confonant, but a fibilant or ह, which immediately precedes to be doubled or not. Thus it is ufual to write either दध्यत्र, or दध्यत्र (r. 26), for दध् यत्र deduced from दधि अत्र by rule 4. So for युध्वा Having fought, fome write युद्ध्वा; for मित्रं, मित्त्रं; for पुत्रः, पुत्त्रः; &c.

37. A filent र, preceded by a vowel, caufes any confonant, except श, ष, स, or ह, which happens to follow it in conftruction, to be doubled;

but

but this *rule* is optional, as they write either सर्व्व or सर्व All. र itself may never be doubled.

38. A radical र at the end of a word is convertible into ः *Visarga*. See r. 54 and 56.

39. य, ल, and व, as finals, suffer no change.

Mutations of Sibilants.

40. श, preceded by क, च, ट, त, or प, may be changed to छ or not. Thus for वाक्शूरः they also write वाक्छूरः Brave or bold in speech; and for तत् शूरः they write तच्छूरः That hero.

41. म, at the end of a word is changed to ः *visarga*. See r. 47.

42. स is changed to श before that letter, or the palatal class च, छ, ज, झ, and ञ; and to ष before ष, or the cerebral class ट, ठ, ड, ढ, and ण; as कश्चरति Who goes? for कस् (or कः) चरति; कश्शिवः Who (is) *Siva*? for कस् शिवः; कष्षष्ठः Who (is) the sixth? for कस् षष्ठः; &c. See r. 47.

स is sometimes changed to द, and ष to ड, immediately followed by the third or fourth letter of a class, ग, घ, ज, झ, &c.

A dental letter following ष, is changed to a cerebral.

Mutations of ह.

43. THE aspirate ह following in construction the third letter of a class, may, at pleasure, be converted to the fourth, or aspirate of the one which precedes it; as षड्हलानि or षड्ढलानि Six ploughs; तद्हविः or तद्धविः That oiled butter.

Mutations of छ.

44. THE letter छ, in a following state, preceded by a short vowel, should

ſhould be doubled; but as by rule 26, two aſpirates cannot combine, the firſt is changed to its non-aſpirate च, and the two coaleſce, and form the compound च्छ्; as in this example तवच्छत्रं Thy umbrella, for तव छत्रं. See rule 40. It is ſaid that this rule takes place ſometimes even after a long vowel, as in the word म्लेच्छः A foreigner, a barbarian.

Mutations of ं *anuſwāra.*

45. THE character ं *anuſwāra* before य, ल, and व, may be changed to each of thoſe letters in due order; before any letter of the five claſſes, to the naſal of each claſs, reſpectively; and before a vowel to म, which ſeems to be its original character.

Examples.

तं करोति or तङ्करोति He does it.
तं तनोति or तन्तनोति He extends it.
संयन्ता or सय्ँयन्ता A conſtrainer. See rule 28.

46. IN the *Vēdas*, the character for ं *anuſwāra*, before श, स, ह, and र, is in this form ꣳ; ſo for हंसः is written हꣳसः.

Mutations of ः *viſarga.*

47. THE character ः *viſarga* is changed to स before a *ſurd* letter; which स is again liable to be changed to the other ſibilants, according to rule 42. Example. कस्तनोति for कः तनोति Who extends.

48. ः *viſarga* before श, ष, and स, may either be changed to स, according to the foregoing rule, or not. Thus you may write either कः शेते or कश्शेते Who ſleeps? कः षष्ठः or कष्षष्ठः Who (is) the ſixth? कः साधुः or कस्साधुः Who (is) a gentleman?

49. IN some situations : *visarga* is represented by this character ᳵ, by some grammarians called गजकुंभः; but it seems to be little used in modern writing. When it should be pronounced from the root of the tongue, it is called जिह्वामूलीयः, as when followed by क or ख, and when from the palate उपध्मानीयः, as before प and फ. But this change is optional. Ex. कः करोति or कᳵकरोति Who is doing? कः पठति or कᳵपठति Who is reading? कः पचति or कᳵपचति Who cooks? : *visarga* is generally used before क, ख, प, and फ.

50. THE : *visarga* of the word अहः Day, being the final of that word, is changed to र् before the initial of any word, except रात्र and a few others beginning with र, when it is changed to उ, which, with the final अ of अह, forms ओ, for अ and उ form ओ by rule 6. q. v.

Examples.

अहर्पतिः for अहः पतिः The day lord: the sun.

अहर्गणः for अहः गणः The day number, or number of days.

Exceptions.

अहोरात्रं for अहः रात्रं Day night, day and night.

अहोरूपं for अहः रूपं Day form.

अहोरथंतरं for अहः रथंतरं

51. : *visargah* preceded by अ, and followed by अ, ह, or any *sonant*, consonant, shall be changed to उ; and अ and उ make ओ by rule 6.

Examples.

कोऽर्थः for कः अर्थः What purpose?

को गतः for कः गतः Who gone?

देवो याति for देवः याति The god goes.

मनोरथः for मनः रथः The heart's delight.

52. AFTER

52. AFTER the letter आ, or the ओ of भोस्, भगोस् and अघोस्, : *visargah* is entirely omitted before any vowel, ह, or any *sonant* consonant.

Examples.

देवा अत्र for देवाः अत्र The gods here.
भो एहि for भोः एहि Sir, come.
भगो नमस्ते for भगोः नमस्ते Sir, salutation to thee.
अघो याहि for अघोः याहि Sir, go.

53. IF the preceding vowel be any other simple vowel, than अ आ, : *visargah* shall be changed to र्, when followed by any vowel, ह, or any *sonant* consonant.

Examples.

अग्निरत्र for अग्निः अत्र Fire here.
मनुर्गतः for मनुः गतः *Manu* (is) gone.

54. WHEN : *visargah* happens to be the substitute for र्, considered as the constitutional letter of a word, it may, optionally, be again turned into र्, provided the following letter be a first or second of either of the five classes. See rule 38.

Examples.

For गीः पतिः (radically गीर् and पतिः) write गीर्पतिः by this rule, or गीष्पतिः by rule 47; and for धूः पतिः (radically धूर् and पतिः), you may say either धूर्पतिः by this rule, or धूष्पतिः by rule 47.

55. WHEN : *visargah*, as substitute for र्, is followed by any vowel, ह, or a *sonant* consonant, it shall be restored to its former state, i. e. to र्.

Examples.

प्रातः अत्र (प्रातर् and अत्र) becomes प्रातरत्र
अन्तः गतः (अन्तर् and गतः) becomes अन्तर्गतः.

 56. WHEN

56. WHEN र्, which at the end of a word has been fubftituted for : *vifargah*, happens to be followed by another र्, it fhall be dropped, and the preceding vowel made long. See 38.

Examples.

पुनः रमति (the : being changed to र्) becomes पुनारमति He fports again.

शुक्तिः रूप्यात्मना भाति becomes शुक्तीरूप्यात्मना भाति A fhell fhines with the nature of filver.

57. THE : *vifargah* of सः He, that, and एषः This (mafc.) is dropped before any confonant.

Examples.

स गछति He (abfent) goes, for सः गछति.

एष हसति He (prefent) laughs, for एषः हसति.

It is alfo dropped after thefe two pronouns, when in a compound ftate, thus सैषः; as in the following diftich:

सैष दाशरथी राम सैष राजा युधिष्ठिरः ।
सैष कर्णो महा त्यागी सैष भीमो महाबलः ॥

"He, this *Rāma* fon of *Dasaratha*. He, this *Rājā Yudhifhṭh'hira*.
"He, this *Karna* of great generofity. He, this *Bhīma* of great
"ftrength."

But the ufe of two pronouns thus combined is confidered as a poetical redundancy.

58. ANY confonant, except the fibilants, the femivowels, and ह्, may, optionally, be doubled when in a ftate to coalefce with a following य्, र्, or व्. See rule 86. But according to fome authors it may be doubled before any other confonant.

59. IF

59. IF two aſpirated conſonants meet, the firſt muſt be changed to its proper non-aſpirate. See 26.

60. न and ण are interchangeable, according to circumſtances. ण is generally ſubſtituted for न, when in the ſame word it happens to be preceded by र or ष; but not when न is at the end of a word.

61. स and ष are interchangeable. ष is ſubſtituted for स when preceded by कखगघङ, यरलवह, or any vowel but अ आ; as देवस्य Of a god, शिवस्य of *Siva*, भविष्यति We will be.

62. BESIDE the foregoing rules, there are others which particularly affect the changes which take place in the final conſonants of words and verbal roots, in applying the terminations of declenſion and conjugation, which will be hereafter noticed as occaſions ariſe. See 8th declenſion.

63. THE term uſed by Grammarians for the ſubject of this chapter is संधिः.

CHAPTER III.

DECLENSION OF NOUNS.

64. NOUNS, of whatever denomination, whether radical or derivative, ſimple or compound, ſubſtantive, attributive, or participial, are all declinable upon the ſame principle; and are diviſible into declenſions, according to the final letters in their *crude* ſtate, abſtractedly from inflection; that is to ſay, from all ſuch terminations as ſerve to denote caſe, gender, or number. But *pronouns*, and certain words which partake of the nature of pronouns, becauſe they have a few peculiarities in the formation of ſome of their caſes, are reſerved for a diſtinct chapter.

65. SANSKRITA nouns are of three genders: the maſculine, the feminine, and the neuter. They have three numbers: the ſingular, the dual, and the plural; and they are declinable through eight caſes in each number.

66. THE caſes are always arranged in the following order; and in naming them, it is uſual to ſay the 1ſt, 2d, 3d, &c. caſe, *Singular*, *Dual*, or *Plural*.

The 1ſt is the *Nominative* caſe.

2d is the *Accuſative* caſe.

3d may be denominated the *Implementive* caſe, having the force of the ſign *by* or *with*.

4th is the proper *Dative* caſe, with the ſign *to*.

5th is the *Ablative* caſe, with the ſign *from*.

The

The 6th is the proper *Genitive* or *Poſſeſſive* caſe, with the ſign *of*, or *belonging to*.

7th may be called the *Locative* caſe, with the ſign *in* or *on*.

8th is the *Vocative* caſe.

67. THE number of declenſions in this Grammar are eight.

The *Firſt Declenſion* ends in अ and आ.

The *Second Declenſion* ends in इ and उ.

The *Third Declenſion* ends in ई and ऊ.

The *Fourth Declenſion* ends in ऋ.

The *Fifth Declenſion* ends in ऐ.

The *Sixth Declenſion* ends in ओ.

The *Seventh Declenſion* ends in औ.

The *Eighth Declenſion* ends in a ſilent conſonant.

68. IN original grammars all nouns, however they may differ in radical formation and inflection, are, by forced rules, very unnaturally made to conform to one ſet of terminations, which are not applicable to any ſingle word of any one declenſion, without the application of more than one ſpecial rule for the arbitrary change, inſertion, or omiſſion of letters. The following is the ſcheme moſt commonly followed:

	Sing.	Dual.	Plur.
Caſe 1.	सि	औ	जस्
2.	अम्	औ	शस्
3.	टा	भ्यां	भिस्
4.	ङे	भ्यां	भ्यस्
5.	ङसि	भ्यां	भ्यस्
6.	ङस्	ओस्	आम्
7.	ङि	ओस्	सुप
8.	or vocative, is not noticed.		

69. OF the letters which form these cases, or rather *signs* of cases, many are to be considered as *serviles* and redundant. स् in every case where it appears, except the 7th plur. represents : *visargah*; ङ्, श्, ट्, ङ् and प् are every where servile and redundant, as is the इ of सि and ङसि in the 1st and 5th sing. Deprived of these servile letters, the terminations will stand thus:

	Sing.	Dual.	Plur.
Case 1.	:	औ	अः
2.	म् or ं	औ	अः
3.	आ	भ्यां	भिः
4.	ए	भ्यां	भ्यः
5.	अः	भ्यां	भ्यः
6.	अः	ओः	आं or आम्
7.	इ	ओः	सु

But even in this simple state, it may require the application of upwards of twenty special rules to suit them to the easiest of all the nouns, a noun masc. in अ, such as शिवः or देवः. As brevity, therefore, so far as may be consistent with perspicuity, is desirable in an elementary work like this, a shorter, and not less effective principle will be adopted in declining nouns of every description; in which one word will be made the standard for declining others of the same order.

FIRST DECLENSION.

Nouns in अ *and* आ.

70. NOUNS masculine and neuter, which, in their uninflected state, terminate in अ, and feminine in आ, whether considered as substantive, or attributive, may be declined with the following terminations, by dropping the final vowel of the word to be inflected.

Masculine.

Masculine.

	Sing.	Dual.	Plur.
	अः	औ	आः
2.	अं	औ	आन्
3.	एन	आभ्यां	ऐः
4.	आय	आभ्यां	एभ्यः
5.	आत्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु See rule 61.
8.	अ	औ	आः

Feminine.

	Sing.	Dual.	Plur.
1.	आ	ए	आः
2.	आं	ए	आः
3.	अया	आभ्यां	आभिः
4.	आयै	आभ्यां	आभ्यः
5.	आयाः	आभ्यां	आभ्यः
6.	आयाः	अयोः	आनां
7.	आयां	अयोः	आसु
8.	ए	ए	आः

Neuter.

	Sing.	Dual.	Plur.
1.	अं	ए	आनि
2.	अं	ए	आनि
3.	एन	आभ्यां	ऐः
4.	आय	आभ्यां	एभ्यः
5.	आत्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु
8.	ए	ए	आनि

nine, and neuter, कृतः कृता कृतं Done, made, आगतः आगता आगतं Come, arrived, विदितः or वेदितः वेदिता वेदितं Known, शान्तः शान्ता शान्तं Quiet, संस्कृतः संस्कृता संस्कृतं Compofed, adorned; and a vaft number of other participles and attributive nouns.

Anomalies.

73. CERTAIN feminines in आ make अ, inftead of ए, in the voc. fing. fuch as अम्बा, अक्का, and अल्ला, all fignifying *mother;* as हे अम्ब O mother! But अम्बाडा, अम्बाला, and अम्बिका follow the general rule.

74. THE word जरा Decay, when confidered as a feminine in आ, is declined like शिवा; but when as a feminine in अस्, i. e. as जरस्, it follows this form:

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	जरा	जरसौ	जरसः
2.	जरसं	जरसौ	जरसः
3.	जरसा	जराभ्यां	जराभिः
4.	जरसे	जराभ्यां	जराभ्यः
5.	जरसः	जराभ्यां	जराभ्यः
6.	जरसः	जरसोः	जरसां
7.	जरसि	जरसोः	जरासु
8.	जरः	जरसौ	जरसः

See 8th Declenfion, nouns in स्.

75. THE fame word, in a compound ftate, becomes an adjective of three genders, and may be declined like शिवः, शिवा, शिवं, in all cafes; as निर्जरः निर्जरा निर्जरं *Free from decay;* or it affumes a स् before certain terminations, as in the above example.

76. THERE

76. THERE are a few attributive nouns in आ formed of such verbal roots as पा *Drink, nourish,* ध्मा *Blow,* या *Go,* धा *Keep,* and हा *Quit,* which are singular in their inflections, and are the same in the masculine and feminine genders. The word शङ्खध्मा (Shell-blow) *A male or female blower of a shell-trumpet,* may serve as an example.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1.	शंख ध्मा:	ध्मौ	ध्मा:
2.	ध्मां	do.	ध्म:
3.	ध्मा	ध्माभ्यां	ध्माभि:
4.	ध्मे	do.	ध्माभ्य:
5.	ध्म:	do.	do.
6.	do.	ध्मो:	ध्मां
7.	ध्मि	do.	ध्मासु

8. Like the nominative or 1st case.

In this manner may be declined कीलालपा: A water-drinker, सोमपा: Who drinks of the juice of the moon plant, and other similar compounds. This form is analogous to that of some in the 8th declension, which are inflected from verbal roots in a similar contracted way.

SECOND DECLENSION.

Nouns in इ *and* उ.

77. MASCULINES in इ are, for the most part, declined like हरि: A proper name.

हरि:

हरिः A proper name, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	हरिः	हरी	हरयः
2.	हरिं	do.	हरीन्
3.	हरिणा	हरिभ्यां	हरिभिः
4.	हरये	do.	हरिभ्यः
5.	हरेः	do.	do.
6.	do.	हर्य्योः	हरीणां
7.	हरौ	do.	हरिषु
8.	हरे	हरी	हरयः

In this manner are declined अग्निः *Fire*, गिरिः *A mountain*, रविः *The sun*, कविः *A bard, &c. &c.*

सखि A friend, a masculine in इ, differs so materially from हरि, that it may be proper to decline it in detail.

सखि A friend, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	सखा	सखायौ	सखायः
2.	सखायं	do.	सखीन्
3.	सख्या or सखिना	सखिभ्यां	सखिभिः
4.	सख्येः	do.	सखिभ्यः
5.	सख्युः	do.	do.
6.	do.	सख्योः	सखीनां
7.	सख्यौ	do.	सखिषुः
8.	सखे	सखायौ	सखायः

पतिः

पति: A master, is alfo anomalous: In the firft and fecond cafes it follows हरि:, but in all the reft सखि. But when पति: is the laft member of a compound word, fuch as प्रजापति: A title of *Brahmá*, it is regularly declined like हरि:.

78. FEMININES in इ are declined like हरि: in all the cafes, except in the 4th, 5th, 6th, and 7th fingular (where they take two forms), and in the 3d fingular and 2d plural. The word मति: Mind, opinion, may ferve as an example.

मति: Mind, opinion, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	मति:	मती	मतय:
2.	मतिं	do.	मती:
3.	मत्या	मतिभ्यां	मतिभि:
4.	मत्ये or मत्यै	do.	मतिभ्य:
5.	मते: or मत्या:	do.	do.
6.	do. or do.	मत्यो:	मतीनां
7.	मतौ or मत्यां	do.	मतिषु
8.	मते	मती	मतय:

With the fame inflections may be declined a great many abftract feminine nouns; fuch as गति: Movement, धृति: Firmnefs, शान्ति: Quietnefs, बुद्धि: Wifdom, knowledge, with रुचि: Beauty, fplendour, &c.

79. NEUTERS in इ, whether fubftantive or adjective, are for the moft part declined like वारि Water; and they admit of ण् or न् before the fign of the cafe, in the 3d, 4th, 5th, 6th, and 7th fingular, 1ft, 2d, 6th, 7th and 8th dual; and 1ft, 2d, 6th and 8th plural.

वारि

वारि Water, declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	वारि	वारिणी	वारीणि
2.	do.	do.	वारीणि
3.	वारिणा	वारिभ्यां	वारिभिः
4.	वारिणे	do.	वारिभ्यः
5.	वारिणः	do.	do.
6.	do.	वारिणोः	वारीणां
7.	वारिणि	do.	वारिषु
8.	वारे or वारि	वारिणी	वारीणि

After this example may be declined many adjectives, whofe mafculines end in ई long, and are of the third declenfion; among the reft the attributive ग्रामणि *n.* Belonging to a village; as ग्रामणि कुलं A village family. But this word has two forms in fome cafes.

ग्रामणि declined:

Neuter.

	Sing.	Dual.	Plur.
1.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
2.	do.	do.	ग्रामणीनि or ग्रामणीनी
3.	ग्रामणिना or ग्रामण्या	ग्रामणिभ्यां	ग्रामणिभिः
4.	ग्रामणिने or ग्रामण्ये	do.	ग्रामणिभ्यः
5.	ग्रामण्यः or ग्रामणिनः	do.	do.
6.	do. or do.	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
7.	ग्रामणि	do. or do.	ग्रामणिषु

A few

A few neuters in इ, which are nouns fubftantive, differ in fome cafes from वारि Water, dropping the radical इ in feveral of the cafes which admit न् before the fign of the cafe. The word अस्थि A bone, may ferve as an example.

अस्थि *n.* A bone, declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	अस्थि	अस्थिनी	अस्थीनि
2.	do.	do.	do.
3.	अस्थ्ना	अस्थिभ्यां	अस्थिभिः
4.	अस्थ्ने	do.	अस्थिभ्यः
5.	अस्थ्नः	do.	do.
6.	do.	अस्थ्नोः	अस्थ्नां
7.	अस्थ्नि or अस्थनि	do.	अस्थिषु
8.	अस्थे or अस्थि	अस्थिनी	अस्थीनि

After this example may be declined दधि Sour curd, सक्थि A thigh, and अक्षि An eye.

80. NOUNS mafculine, feminine, and neuter in उ are formed upon the fame principles as thofe in इ, changing उ to अव् or व् in thofe cafes where इ was changed to अय् or य्.

81. MASCULINES in उ are declined like भानुः The fun. See mafc. in इ, हरिः

भानुः

भानुः The sun, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	भानुः	भानू	भानवः
2.	भानुं	do.	भानून्
3.	भानुना	भानुभ्यां	भानुभिः
4.	भानवे	do.	भानुभ्यः
5.	भानोः	do.	do.
6.	do.	भान्वोः	भानूनां
7.	भानौ	do.	भानुषु
8.	भानो	भानू	भानवः

With the same inflections may be declined विष्णुः A proper name, मनुः A proper name, वायु The wind, चारु Beautiful, pretty, गुरु Heavy, grave, लघु Light, not heavy, मृदु Soft, tender, पाण्डु Pale, &c. &c.

82. FEMININES in उ are declined like धेनुः A milch cow. See feminines in इ.

धेनुः A milch cow, declined.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	धेनुः	धेनू	धेनवः
2.	धेनुं	do.	धेनूः
3.	धेन्वा	धेनुभ्यां	धेनुभिः
4.	धेनवे or धेन्वै	do.	धेनुभ्यः
5.	धेनोः or धेन्वाः	do.	do.
6.	do. or do.	धेन्वोः	धेनूनां
7.	धेनौ or धेन्वां	do.	धेनुषु
8.	धेनो	धेनू	धेनवः

There

There are but few feminines in ऊ, but of those रज्जु A cord, is one.

83. NEUTERS in उ are inflected like मधु Honey. See neuters in इ, वारि Water.

मधु Honey, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	मधु	मधुनी	मधूनि
2.	do.	do.	do.
3.	मधुना	मधुभ्यां	मधुभिः
4.	मधुने	do.	मधुभ्यः
5.	मधुनः	do.	do.
6.	do.	मधुनोः	मधूनां
7.	मधुनि	do.	मधुषु
8.	मधु or मधो	मधुनी	मधूनि

There are many neuter adjectives in उ, whose masculines end in उ or ऊ, which are declined after this example. But सानु The ridge of a mountain, makes either सानूनि or स्नूनि in the second case plural.

THIRD DECLENSION.

Nouns in ई and ऊ.

84. NOUNS in ई and ऊ may be divided into two classes: Those which change the ई to इय् and ऊ to उव् before such cases as begin with a vowel, and those which change them to य् or व् only, before the same cases.

85. MASCULINES in ई, the radical of which being of one syllable, or having a double consonant, change that letter to इय् before those terminations which begin with a vowel, and are declined like the compound attributive सुश्रीः Very fortunate, where श्रीः, a noun substantive of the feminine gender, from being in a compound state, is used as an adjective.

सुश्रीः Very fortunate, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	सुश्रीः	सुश्रियौ	सुश्रियः
2.	सुश्रियं	do.	do.
3.	सुश्रिया	सुश्रीभ्यां	सुश्रीभिः
4.	सुश्रिये	do.	सुश्रीभ्यः
5.	सुश्रियः	do.	do.
6.	do.	सुश्रियोः	सुश्रियां or सुश्रीणां
7.	सुश्रियि	do.	सुश्रीषु
8.	सुश्रीः	सुश्रियौ	सुश्रियः

In like manner may be declined सुधीः (A man) of good underſtanding, and other ſimilar compounds.

86. MASCULINES in ई, which contain more than one ſyllable, and have not a double conſonant in the root, change that letter to य् only, before terminations beginning with a vowel; and may be inflected after सेनानीः The leader of an army.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	सेनानीः	सेनान्यौ	सेनान्यः
2.	सेनान्यं	do.	do.
3.	सेनान्या	सेनानीभ्यां	सेनानीभिः
4.	सेनान्ये	do.	सेनानीभ्यः
5.	सेनान्यः	do.	do.
6.	do.	सेनान्योः	सेनान्यां
7.	सेनान्यां	do.	सेनानीषु
8.	सेनानीः	सेनान्यौ	सेनान्यः

In

In the fame manner may be declined ग्रामनीः The head man of a village.

The word वातप्रमीः (who beats the wind) An antelope, differs from सेनानीः in three cafes, making वातप्रमीं in the 2d cafe fing. वातप्रमीन् in the 2d cafe plur. and वातप्रमी in the 8th fing.

87. FEMININES in ई which fubftitute इय् for ई upon the application of thofe cafes which begin with a vowel, follow the example of श्रीः Profperity, which is declined like सुश्रीः *m.* But it takes another form in five cafes.

श्री Profperity, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	श्रीः	श्रियौ	श्रियः
2.	श्रियं	do.	do.
3.	श्रिया	श्रीभ्यां	श्रीभिः
4.	श्रिये or श्रियै	do.	श्रीभ्यः
5.	श्रियः or श्रियाः	do.	do.
6.	do. or do.	श्रीयोः	श्रियां or श्रीणां
7.	श्रियि or श्रियां	do.	श्रीषु
8.	श्रीः	श्रियौ	श्रियः

In this manner may be declined all feminines formed of verbal roots of one fyllable ending in ई; or of more fyllables than one, provided there be no double confonants in them; fuch as धीः Underftanding, ह्रीः Modefty, भीः Fear, and their compounds. But स्त्री A woman, a female, makes स्त्री in the firft cafe fing. and differs fomewhat in other cafes; as,

स्त्री

स्त्री A female, declined.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	स्त्री	स्त्रियौ	स्त्रियः
2.	स्त्रियं or स्त्रीं	do.	स्त्रियः or स्त्रीः
3.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
4.	स्त्रियै	do.	स्त्रीभ्यः
5.	स्त्रियाः	do.	do.
6.	do.	स्त्रियोः	स्त्रीणां or स्त्रियां
7.	स्त्रियां	do.	स्त्रीषु
8.	स्त्रि	स्त्रियौ	स्त्रियः

88. FEMININES in ई, which substitute य् only before cases beginning with a vowel, consist chiefly of such words as have been made feminine by the affix ई; and they may, for the most part, be declined like नदी A river, from नदः *m.* A river.

Example.

Feminine.

Case 1.	नदी	नद्यौ	नद्यः
2.	नदीं	do.	नदीः
3.	नद्या	नदीभ्यां	नदीभिः
4.	नद्यै	do.	नदीभ्यः
5.	नद्याः	do.	do.
6.	do.	नद्योः	नदीनां
7.	नद्यां	do.	नदीषु
8.	नदि	नद्यौ	नद्यः

After this example may be declined देवी A goddess, वाणी Speech, नारी A woman, गोपी A female cow-keeper, गौरी A young damsel, one

of

of the names of the consort of शिवः, किशोरी A filly, a young female, सरस्वती One of the titles of the consort of *Brahmā*: कुमारी A young girl, one of the titles of the consort of *Siva*; ब्राह्मणी A female of the *Brāhman* cast, &c. and generally all similar words made feminine by the affix ई, and which did not originally end in that letter.

But लक्ष्मीः Prosperity, and the consort of *Vishnu*, तंत्रीः A stringed instrument, and तरीः A boat, being primitives of the feminine gender, are inflected with *visargah*, like श्रीः in the 1st and 8th cases sing.

89. THERE are no neuters in ई; for adjectives, which in the masculine and feminine end in ई long, make इ short in the neuter. See neuters in इ, rule 79.

90. NOUNS in ऊ are declined upon the same principles as those in ई, and may be divided into two classes; the first containing such words as substitute उव् for ऊ in certain cases, and the second those which change ऊ to व् only, in applying the same cases.

91. MASCULINES in ऊ of the first class are declined like the compound epithet स्वयंभू Self-existing, from स्वयं Self, and भू Be.

स्वयंभू Self-existing, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	स्वयंभूः	स्वयंभुवौ	स्वयंभुवः
2.	स्वयंभुवं	do.	स्वयंभुवः
3.	स्वयंभुवा	स्वयंभूभ्यां	स्वयंभूभिः
4.	स्वयंभुवे	do.	स्वयंभूभ्यः
5.	स्वयंभुवः	do.	do.
6.	do.	स्वयंभुवोः	स्वयंभुवां
7.	स्वयंभुवि	do.	स्वयंभूषु
8	स्वयंभूः	स्वयंभुवौ	स्वयंभुवः

In like manner are declined several compounds of भू, and other monosyllabic verbal roots in ऊ. But वर्षाभूः A frog (rain-born), and दृन्भूः A serpent, पुनर्भूः Born again, कारभूः Prison-born, and करभूः Hand-born, take व् only before a vowel in the affix; and so are of the second class.

92. MASCULINES in ऊ of the second class, substituting व् only for ऊ before terminations which do not begin with a consonant, may be declined like खलपूः An under servant.

खलपूः A menial servant, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	खलपूः	खलप्वौ	खलप्वः
2.	खलप्वं	do.	do.
3.	खलप्वा	खलपूभ्यां	खलपूभिः
4.	खलप्वे	do.	खलपूभ्यः
5.	खलप्वः	do.	do.
6.	do.	खलप्वोः	खलप्वां
7.	खलप्वि	do.	खलपूषु
8.	खलपूः	खलप्वौ	खलप्वः

In the same manner may be declined the compounds वर्षाभूः A frog, and the other words noticed as exceptions to masculines in ऊ of the 1st class.

हूहूः Chief of the celestial singers, called गन्धर्व्वाः, in the 2d sing. makes हूहूं and 2d plur. हूहून्.

यवलूः A barley-cutter, (from यव Barley, and लू cut), makes in the 6th case plur. either यवल्वां or यवलूनां, and in the 7th sing. यवल्वां.

93. FEMININES in ऊ of the 1st class may be declined like भूः The earth, and upon the same principles as श्रीः. (v. 87).

भूः The earth, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	भूः	भुवौ	भुवः
2.	भुवं	do.	do.
3.	भुवा	भूभ्यां	भूभिः
4.	भुवे or भुवै	do.	भूभ्यः
5.	भुवः or भुवाः	do.	do.
6.	do.	भुवोः	भुवां or भूनां
7.	भुवि or भुवां	do.	भूषु
8.	भूः	भुवौ	भुवः

In like manner may be inflected भ्रू The eye-brow.

94. FEMININES in ऊ of the fecond clafs are declined like their mafculines, fuch as खलपू A female menial fervant. (v. 92.) But certain words permanently feminine, fuch as वधूः A wife, a woman, are thus declined.

वधूः A wife, declined.

Feminine.

Cafe 1.	वधूः	वध्वौ	वध्वः
2.	वधून्	do.	वधूः
3.	वध्वा	वधूभ्यां	वधूभिः
4.	वध्वै	do.	वधूभ्यः
5.	वध्वाः	do.	do.
6.	do.	वध्वोः	वधूनां
7.	वध्वां	do.	वधूषु
8.	वधु	वध्वौ	वध्वः

After the fame manner may be declined जंबूः A certain tree.

95. THERE

95. THERE are no neuters in ऊ; for attributives which in the maſculine and feminine terminate in ऊ, form their neuters in उ.

FOURTH DECLENSION.

Nouns in ऋ.

96. NOUNS in ऋ may be divided into two claſſes: The firſt compriſing words denoting relationſhip and family connexion, male and female; and the ſecond participial attributives of agency.

97. MASCULINES of the firſt claſs in ऋ are declined after the following examples:

पितृ A father, declined.

	Sing.	Dual.	Plur.
Caſe 1.	पिता	पितरौ	पितरः
2.	पितरं	do.	पितॄन्
3.	पित्रा	पितृभ्यां	पितृभिः
4.	पित्रे	do.	पितृभ्यः
5.	पितुः	do.	do.
6.	do.	पित्रोः	पितॄणां
7.	पितरि	do.	पितृषु
8.	पितः	पितरौ	पितरः

According to this form may be declined भ्रातृ A brother, जामातृ A daughter's huſband, and देवृ A huſband's brother: but नप्तृ A grandſon, makes नप्तारं in the 2d caſe ſingular, नप्तारौ in the 1ſt, 2d, and 8th dual, and नप्तारः in the 1ſt and 8th plural.

98. FEMININES in ऋ of the firſt claſs, ſuch as मातृ A mother, दुहितृ A daughter, ननंदृ A huſband's ſiſter, and यातृ A huſband's or wife's brother's wife are declined like पितृ in every caſe but the 2d plural

plural, where they make मातॄः, दुहितॄः &c. But स्वसृ A fifter, is declined like नप्तृ A grandfon, in every cafe but the 2nd plural, making स्वसा, स्वसारौ, स्वसारः, &c. &c.

99. MASCULINES of the fecond clafs in ऋ are inflected like कर्तृ A maker or doer, which differs not from नप्तृ A grandfon. See 97.

कर्तृ A maker, doer, or agent, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	कर्ता	कर्तारौ	कर्तारः
2.	कर्तारं	do.	कर्तॄन्
3.	कर्त्रा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे	do.	कर्तृभ्यः
5.	कर्तुः	do.	do.
6.	do.	कर्त्रोः	कर्तॄणां
7.	कर्तरि	do.	कर्तृषु
8.	कर्तः	कर्तारौ	कर्तारः

Feminine.

In the feminine gender, कर्तृ makes कर्त्री in the 1ft cafe fing. and is then declined like feminines in ई. See 88.

In the neuter gender कर्तृ, and all other words of the fecond clafs in ऋ, are thus declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	कर्तृ	कर्तृणी	कर्तॄणि
2.	do.	do.	do.
3.	कर्त्रा or कर्तृणा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे or कर्तृणे	do.	कर्तृभ्यः
5.	कर्तुः or कर्तृणः	do.	do.
6.	do. or do.	कर्तृणोः or कर्त्रोः	कर्तॄणां
7.	कर्तरि or कर्तृणि	do. or do.	कर्तृषु
8.	कर्तः or कर्तृ	कर्तृणी	कर्तॄणि

After thefe examples of कर्तृ may be declined any other words of the fame kind; fuch as होतृ A facrificer, धातृ A preferver, दातृ A giver, प्रशास्तृ An ordainer, and numerous others, according to their genders.

क्रोष्टु A jackal, though, in its crude ftate, it terminates in उ, is neverthelefs declined like कर्तृ in feveral cafes.

क्रोष्टृ or क्रोष्टु A jackal, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
2.	क्रोष्टारं	do.	क्रोष्टून्
3.	क्रोष्ट्रा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
4.	क्रोष्ट्रे or क्रोष्टवे	do.	क्रोष्टुभ्यः
5.	क्रोष्टुः or क्रोष्टोः	do.	do.
6.	do.	क्रोष्ट्रोः or क्रोष्ट्वोः	क्रोष्टूनां
7.	क्रोष्टरि or क्रोष्टौ	do.	क्रोष्टुषु
8.	क्रोष्टो	क्रोष्टारौ	क्रोष्टारः

नृ A man makes नृणां or नॄणां in the 6th cafe plural.

Obs. There are properly no nouns in ॠ long, ऌ, ॡ, or ए.

FIFTH

FIFTH DECLENSION.

Nouns in ऐ.

100. THERE are but few nouns terminating in ऐ. The word generally given as an example is रै Wealth, or its compounds, such as सुरै and अतिरै Very rich. The same form is used for the masculine and feminine, from which the neuter differs, as in the example.

रै A thing, wealth, declined.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1.	राः	रायौ	रायः
2.	रायं	रायौ	रायः
3.	राया	राभ्यां	राभिः
4.	राये	do.	राभ्यः
5.	रायः	do.	do.
6.	do.	रायोः	रायां
7.	रायि	do.	रासु
8.			

Thus may be declined the compound सुरै Very rich, and others, which, in the neuter gender, are formed after the following example.

अतिरै Very rich, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	अति रि	अति रिणी	अति रीणि
2.	do.	do.	do.
3.	राया or रिणा	राभ्यां or रिभ्यां	रिभिः
4.	राये or रिणे	do. or do.	रिभ्यः
5.	रायः or रिणः	do. or do.	do.
6.	do. or do.	रायोः or रिणोः	रीणां
7.	रायि or रिणि	do. or do.	रिषु
8.	As the 1st case.		

SIXTH DECLENSION.

Nouns in ओ.

101. MASCULINES and feminines in ओ are declined like गो One of the cow species, male or female.

गो declined.

Masculine and Feminine.

Case 1.	गौः	गावौ	गावः
2.	गां	do.	गाः
3.	गवा	गोभ्यां	गोभिः
4.	गवे	do.	गोभ्यः
5.	गोः	do.	do.
6.	do.	गवोः	गवां or गोनां in the *Vedas.*
7.	गवि	do.	गोषु
8.	Like the 1st case.		

The same word in a compound state, when it becomes an attributive, is given as an example of the neuter form.

ऊपगो declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	ऊपगु	ऊपगुनी	ऊपगूनि
2.	do.	do.	do.
3.	गुना or गवा	गुभ्यां	गुभिः
4.	गुने	do.	गुभ्यः
5.	गुनः	do.	do.
6.	do.	गुनोः	गूनां
7.	गुनि	do.	गुषु
8.	Like 1ft cafe.		

After thefe two examples may be declined द्यो Heaven, and its compounds, 1ft. द्यौ &c. सुद्यौ, &c.

SEVENTH DECLENSION.

Nouns in औ.

102. MASCULINES and feminines in औ may be declined like नौ A boat, which is confidered of the feminine gender.

नौ A boat, declined.

Cafe 1.	नौः	नावौ	नावः
2.	नावं	do.	do.
3.	नावा	नौभ्यां	नौभिः
4.	नावे	do.	नौभ्यः
5.	नावः	do.	do.
6.	do.	नावोः	नावां
7.	नावि	do.	नौषु
8.	Like the 1ft.		

ग्लौः The moon, a noun mafculine, is declined after the fame manner.

गो

नौ, in a compound ſtate, becoming an attributive, may be declined in either of the three genders; and in the neuter अतिनौ Beyond or over the boat, (as अतिनु जलं), may ſerve as an example.

अतिनौ Over the boat, declined.

Neuter.

	Sing.	Dual.	Plur.
Caſe 1.	अतिनु	अतिनुनी	अतिनूनि
2.	do.	do.	do.
3.	नुना or नावा	नुभ्यां	नुभिः
4.	नुने or नावे	do.	नुभ्यः
5.	नुनः or नावः	do.	do.
6.	do. or do.	नुनोः	नूनां
7.	नुनि	do.	नुषु
8.	As the 1ſt caſe.		

EIGHTH DECLENSION.

Nouns terminating in Conſonants.

103. NOUNS which in their uninflected ſtate end in ſilent conſonants, may be divided into fourteen claſſes, and declined accordingly.

Claſs I. Participial nouns formed by the affix अत्, and which in the 1ſt caſe ſing. end in अन् *m.* अन्ती *f.* and अत् *n.*

Claſs II. Participial, and other attributives, formed by the affixes वत्, मत्, and अत्, which in the 1ſt caſe ſing. make वान्, मान्, and आन् *m.* वती, मती, and अती *f.* वत्, मत्, and अत् *n.*

Claſs III. Attributives of poſſeſſion formed by the affixes इन्, मिन्, विन्, and आकिन्, which in the 1ſt caſe ſing. make ई, मी, वी, आकी *m.*—इनी, मिनी, विनी, आकिनी *f.*—इ, मि, वि, आकि *n.*